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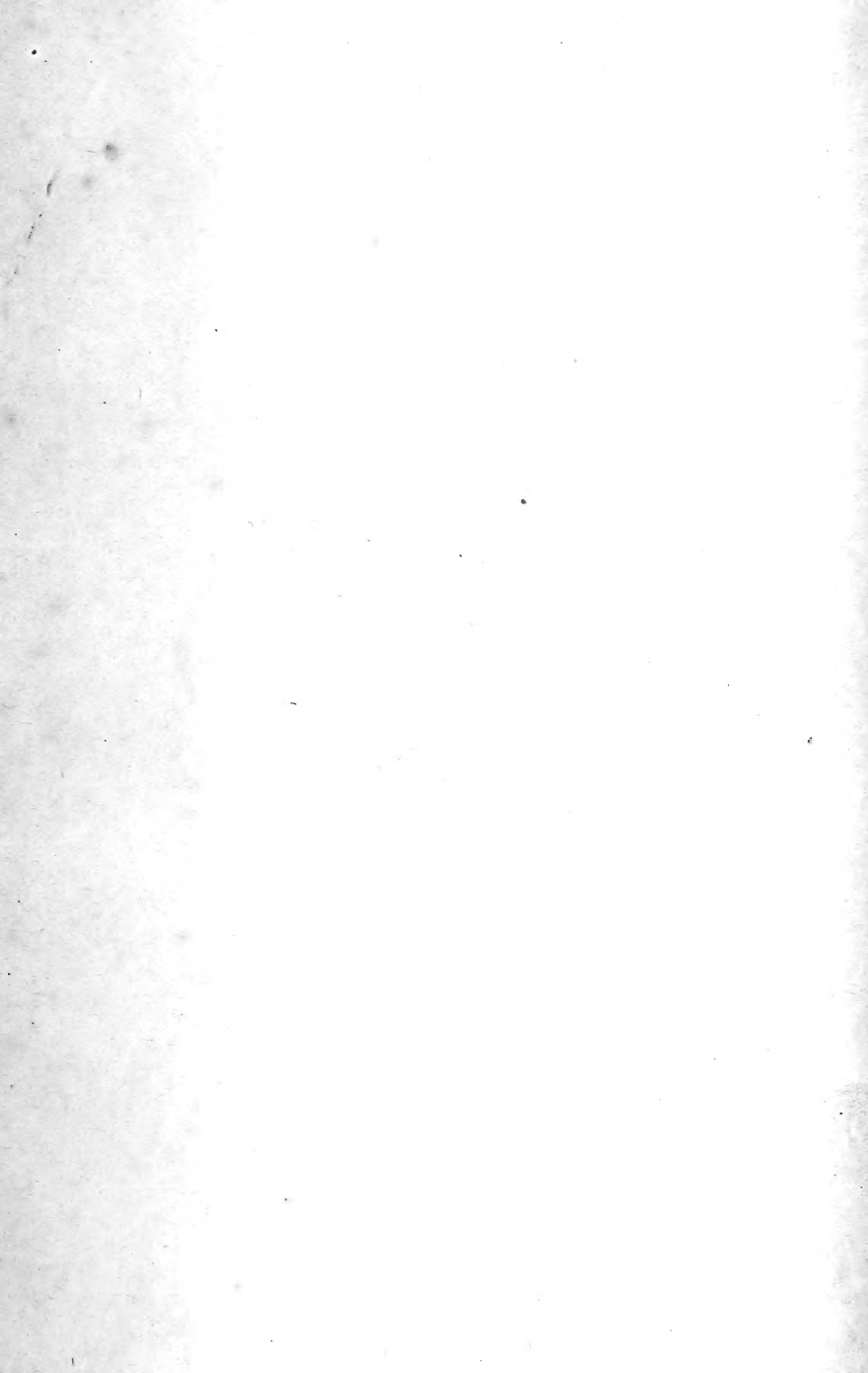
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Compiled by

WARREN D. BARNES,

A Vice President of the Society.

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- The octopus, N. B. Dennys, N and Q, I. 14-15.
- List of animals and plants recorded from Christmas Island, H. N. Ridley, XXIII. 130-136.
- Notes on the flying frog *Rhacophorus nigropalmatus*, R. Hanitsch, XXXIV. 96-97.

Other Publications.

The Society has also published :—

Miscellaneous papers relating to Indo-China. Reprinted for the S. B. R. A. S. from 'Dalrymple's Oriental Repertory' and the 'Asiatic Researches' and 'Journal' of the Asiatic Society of Bengal, 2 vols., London Trübner & Co., 1886 (edited by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

- I Some Account of Quedah. By Michael Topping.
- II Report made to the Chief and Council of Balam-bangan, (Borneo). By Lieut. James Barton, of his several Surveys.
- III Substance of a Letter to the Court of Directors from John Jesse, dated July 20th 1775, at Borneo Proper.
- IV Formation of the Establishment of Pulo-Penang.
- V The Gold of Limong. (Sumatra). By Mr. Macdonald.
- VI On three Natural Productions of Sumatra. (Camphor, coral and copper). By the same.
- VII On the traces of the Hindu Language and Literature extant amongst the Malays. By William Marsden.
- VIII Some Account of the Elastic Gum Vine of Prince-Wales Island. By James Howison.
- IX A Botanical Description of Urceola Elastica or Caoutchou Vine of Sumatra and Pulo-Penang. By William Roxburgh M.D.
- X An account of the inhabitants of the Pogy or Nassau Islands lying off Sumatra. By John Crisp.

- XI Remarks on the Species of Pepper which are found on Prince-Wales Island. By William Hunter M. D.
- XII On the Languages and Literature of the Indo-Chinese Nations. By J. Leyden M.D.
- XIII Some Account of an Orang-Outang of remarkable height found on the Island of Sumatra. By Clarke Abel M.D.
- XIV Observations on the Geological Appearances and General Features of Portions of the Malayan Peninsula. By Captain James Low.
- XV Short Sketch of the Geology of Pulo-Pinang and the neighbouring Islands. By T. Ward.
- XVI Climate of Singapore.
- XVII Inscription on the Jetty at Singapore.
- XVIII Extract of a Letter from Col. J. Low.
- XIX Inscription at Singapore.
- XX An account of several Inscriptions found in Province Wellesley. By Lieut-Col. James Low.
- XXI Note on the Inscriptions from Singapore and Province Wellesley. By J. W. Laidlay.
- XXII On an Inscription from Keddah. By Lieut-Col. Low.
- XXIII A Notice of the Alphabets of the Philippine Islands.
- XXIV Succinct Review of the Observations of the Tides in the Indian Archipelago.
- XXV Report on the Tin of the Province of Mergui. By Capt. G. B. Tremenneere.
- XXVI Report on the Manganese of the Mergui Province. By the same.
- XXVII Paragraphs to be added to Capt. G. B. Tremenneere's Report.
- XXVIII Second Report of the Tin of Mergui. By the same.
- XXIX Analysis of Iron Ores from Tavoy and Mergui and of Limestone from Mergui. By Dr. A. Ure.
- XXX Report of a Visit to the Pakehan River and of some Tin Localities in the Southern Portion of the Tenasserim Provinces. By Capt., G. B. Tremenneere.

- XXXI Report on a Route from the Mouth of the Pakchan to Kiau and thence across the Isthmus of Krau to the Gulf of Siam. By Capt. Al. Fraser and Capt. J. G. Forlong.
- XXXII Report &c., from Capt., G. B. Tremenheere on the Price of Mergui Tin Ore.
- XXXIII Remarks on the different Species of Orang-utan. By E. Blyth.
- XXXIV Further Remarks. By the same.

CONTENTS OF VOL II.

- XXXV Catalogue of Mammalia inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.
- XXXVI On the local and Relative Geology of Singapore. By J. R. Logan.
- XXXVII Catalogue of Reptiles inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.
- XXXVIII Some account of the Botanical Collection brought from the Eastward, in 1841, by Dr. Cantor. By the late W. Griffith.
- XXXIX On the Flat-horned Taurine Cattle of S. E. Asia. By Ed. Blyth.
- XL Note by Major-General G. B. Tremenheere.
- General Index.
- Index of Vernacular Terms.
- Index of Zoological Genera and Sub-Genera occurring in Vol. II.

Miscellaneous Papers relating to Indo-China and the Indian Archipelago. Reprinted for the S. B. R. A. S. from the 'Journals' of the Royal Asiatic, Bengal Asiatic, and Royal Geographical Societies; the 'Transactions' and 'Journal' of the Asiatic Society of Batavia; and the 'Malayan Miscellaneous.' Second Series 2 vols. London, Trübner 1887 (Edited & Co., by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

- I Journal of an excursion to Malacca and Penang.
By J. R. Logan.
- II The Rocks of Pulo Ubin (Singapore). By the same.
- III Notes on some species of Malayan Amphibia and
Reptilia. By Dr. F. Stoliczka.
- IV On the land-shells of Penang Island. By the same.
- V Notes on the Malay Archipelago and Malacca. By
W. P. Groeneveldt.
- VI Outlines of a Grammar of the Malagasy language.
By Dr. H. N. Van der Tuuk.
- VII Account of the Mantras. By the Rev. Father
Borie.

CONTENTS OF VOL. II,

- VIII Account of the Malay MSS belonging to the Royal
Asiatic Society. By Dr. H. N. Van der Tuuk.
- IX Memorandum of a Journey to the summit of
Gunong Benko (Sumatra).
- X Account of the Island of Bali. By Dr. R.
Friederich.
- XI Notices on Zoological subjects. By Messrs. Diard
and Duvancal.
- XII Descriptions of Malayan Plants. By Dr. W.
Jack. Notes to this article. By Sir J. D.
Hooker and Hon. D. F. A. Hervey.

General and Geographical Index.

Index of Latin terms.

Index of Malayan and other oriental terms.

The Wai Seng Lottery. By G. T. Hare, Civil Service, Straits
Settlements. Singapore 1895.

The Hikayat Raja Budiman (A Malay Folk tale).

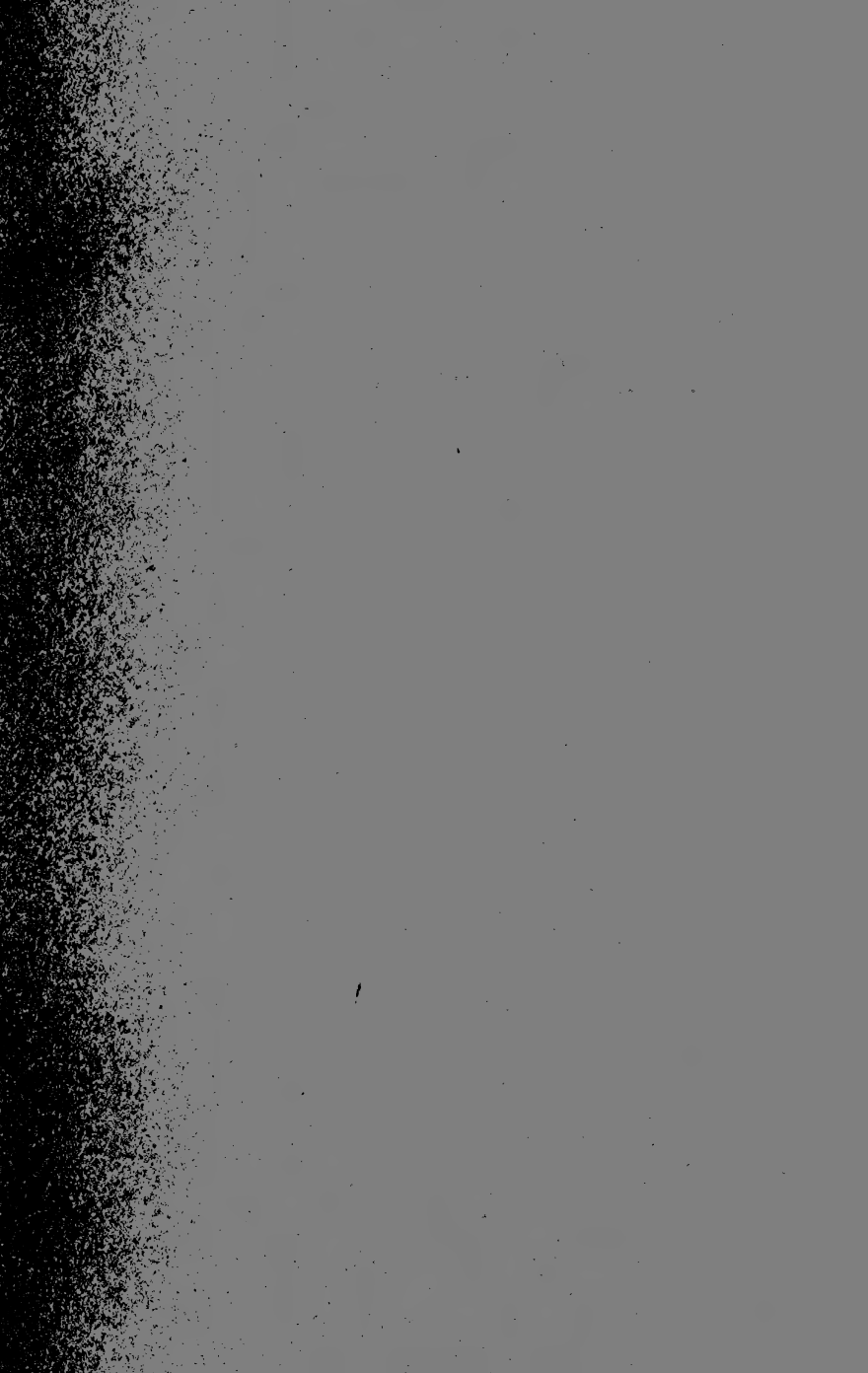
Part I Malay Text.

Part II English Translation with notes
by Hugh Clifford.

Singapore, 1866.

A map of The Malay Peninsula,

(To be re-published in 1909).



JOURNALS.

On personal application to the Clerk at the Raffles Library or on application by letter to

The Straits Branch Royal Asiatic Society

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Numbers of the Journal can be obtained at the following prices :—

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Copies can also be obtained from the Society's London Agents,

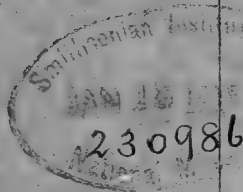
Messrs Kegan Paul, Trench, Trübner & Co.,
Dryden House, 43 Gerrard Street, Soho, London.

STRAITS BRANCH
ROYAL ASIATIC SOCIETY

[No. 52]

JOURNAL

March, 1909



Agents of the Society

London: KEGAN PAUL, TRENCH, TRÜBNER & Co.

[No. 52]

JOURNAL

of the

Straits Branch

of the

Royal Asiatic Society

MARCH, 1909

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1909.

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

COUNCIL FOR 1909.

DR. D. J. GALLOWAY, *President.*

HON. W. D. BARNES, *Vice-President for Singapore.*

HON. R. N. BLAND, *Vice-President for Penang.*

MR. H. C. ROBINSON, *Vice-President for Federated
Malay States.*

MR. H. N. RIDLEY, *Honorary Secretary.*

MR. R. J. BARTLETT, *Honorary Treasurer.*

MR. W. MAKEPEACE, *Honorary Librarian.*

REV. W. DRURY,

DR. HANITSCH,

MR. V. A. FLOWER,

MR. A. KNIGHT,

Councillors.

MINUTES

of the

Annual General Meeting.

The Annual General Meeting was held February 10, 1909.

Present :

DR. GALLOWAY, (in the Chair.)

MR. ROSTADOS.	MR. V. A. FLOWER.
MR. A. KNIGHT.	MR. PRINGLE.
DR. HANITSCH.	MR. R. J. BARTLETT.
MR. MARRIOTT.	REV. H. C. IZARD.
DR. LUERING.	MR. AYRE.
REV. W. DRURY.	CAPT. BISHOP.
MR. H. N. RIDLEY.	

The minutes of the last annual general meeting were read and confirmed.

The Report of the Council for 1908 was laid on the table. Its adoption was moved by Dr. Galloway seconded by Rev. H. C. Izard and carried.

The Treasurer's accounts were also laid on the table and Dr. Galloway moved their adoption seconded by Dr. Luering. The motion was carried.

The following officers were elected for the current year.

<i>President :</i>	DR. GALLOWAY.
<i>Vice-President Singapore :</i>	HON. W. D. BARNES.
„ <i>Penang :</i>	HON. R. N. BLAND.
„ <i>F. M. S. :</i>	H. C. ROBINSON.
<i>Hon. Secretary :</i>	H. N. RIDLEY.
„ <i>Treasurer :</i>	R. J. BARTLETT.
„ <i>Librarian :</i>	W. MAKEPEACE.
<i>Councillors :</i>	DR. HANITSCH.
	V. A. FLOWER.
	A. KNIGHT.
	REV. W. DRURY.

Mr. W. D. Barnes proposed that a clerk be employed at a salary of 25 dollars a month to assist the Librarian, Secretary and Treasurer. This motion was seconded by Mr. V. A. Flower and carried.

Mr. R. J. Bartlett called attention to a portrait of Bishop Hose presented to the Society by Dr. Galloway and proposed that a vote of thanks should be given to him for the gift. This was seconded by Mr. H. N. Ridley and carried unanimously.

List of Members for 1909.

* Life Members.

† Honorary Members.

Patron: H. E. SIR JOHN ANDERSON, K.C.M.G.

ABBOTT, DR. W. L.	Singapore.
ACTON, R. D.	Penang.
ADAMS, A. R. HON.	Penang.
ANDERSON, E.	Singapore.
ANTHONISZ, HON. J. O.	Singapore.
ARTHUR, W. S.	
AYRE, C. F. E.	Singapore.
BAMPFYLDE, HON. C. A.	England.
*BANKS, J. E.	Iowa, U. S. A.
BARKER, DR. A. J. G.	Sarawak.
BARNARD, B. H. F.	Selangor.
BARNES, HON. W. D.	Singapore.
BARTLETT, R. J.	Singapore.
BEATTY, D.	Singapore.
BENTARA LUAR, HON. DATO, S.P.M.J.	Batu Pahat.
BICKNELL, W. A.	Penang.
BIDWELL, R. A. J.	Singapore.
BIRCH, HON. J. K.	England.
BIRCH, E. W., C.M.G.	Taipeng, Perak.
BISHOP, J. E.	N. Sembilan.
BISHOP, CAPT. C. F.	Pulau Brani.
*BLAGDEN, C. O., M.A.	Switzerland.
BLAND, HON. R. N.	Penang.
BLAND, MRS. R. N.	Penang.
BROCKMAN, HON. E. L.	Selangor.

BROWN, DR. W. C.	England.
BROOKES, C. J.	Sarawak.
BRYANT, A. T.	Singapore.
BUCKLEY, C. B.	Singapore.
BURGESS, P. J.	England.
BURN-MURDOCH, A. M.	Selangor.
BUTLER, A. L.	Khartoum, Egypt.
BYRNE, H. E.	Selangor.
CAMPBELL, J. W.	Selangor.
CAMPBELL, A.	
CAMUS, M. DE	
CARRUTHERS, J. B.	West Indies.
CERRUTI, GIOVANNI BATTISTA	Padang Rengoj.
CHAPMAN, W. J.	
CLIFFORD, HON. H.	Ceylon.
†COLLYER, HON. W. R., I.S.O.	England.
COLLINGE, H. B.	Perak.
*CONLAY, W. L.	Selangor.
COOK, REV. J. A. B.	Singapore.
CURTIS, C., F.L.S.	England.
DALLAS, HON. F. H.	Sarawak.
DANE, DR. R.	Penang.
DENT, SIR ALFRED, K.C.M.G.	England.
DENT, DR. F.	Singapore.
*DESHON, HON. H. F.	Sarawak.
DEW, A. T.	England.
DEW, E. COSTA	Negri Sembilan.
DICKSON, E. A.	Negri Sembilan.
DONALD, DR. J.	Penang.
DOUGLAS, F. W.	Batang Padang, Perak
DOUGLAS, R. S.	Baram, Sarawak.
DUNKERLEY, VEN. ARCH. W. H. C., M.A.	England.
DRURY, REV. W., M.A.	Singapore.
EDGAR, DR. P. GALISTAN	Perak.
EDMONDS, R. C.	Singapore.

EGERTON, HIS EXCELLENCY SIR W., K.C.M.G.	Lagos, W. Africa.
ELCUM, J. B.	Singapore.
EVERETT, H. H.	Santubong, Sarawak.
FLEMING, T. C.	Negri Sembilan.
*FLOWER, CAPT. S. S., F.L.S.	Ghizeh, Egypt.
FLOWER, V. A.	Singapore.
FORT, HUGH	Singapore.
FREEMAN, D.	
FREER, DR. G. D.	Selangor.
GALLOWAY, DR. D. J.	Singapore.
GARDNER, N. E. A.	Negri Sembilan.
*GERINI, LT. COL. G. E.	Bangkok, Siam.
GIBSON, W. S.	Singapore.
*GIMLETTE, DR. J. D.	Kelantan.
GRANDJEAN, W. D.	Singapore.
GUERITZ, E. P., HIS EX.	Sandakan.
HAINES, REV. F. W.	Penang.
HALE, A.	Taipeng, Perak.
HANITSCH, DR. R.	Singapore.
HARRISON, DR. H. M.	Pekan, Pahang.
HAYNES, A. SIDNEY	England.
HELLIER, MAURICE	Singapore.
HEMMANT, G.	K. Pilah, N. Sembilan.
HERVEY, D. F. A., C.M.G.	Aldeburgh, England.
HEWITT, JOHN	Sarawak.
HALL, G. A.	Singapore.
HILL, E. C.	England.
HINKS, CAPT. T. C.	England.
†HOSE, RT. REV. BISHOP G. F., M.A.	England.
HOSE, E. S.	Selangor.
HOSE, R. E.	Busau, Sarawak.
HOYNCK VAN PAPENDRECHT, P. C.	The Hague.
HULLETT, R. W., M.A.	England.
HUMPHREYS, J. L.	Malacca.

IZARD, REV. H. C.	Singapore.
JANION, E. M.	Batavia.
KEHDING, DR.	Medan, Deli.
KER, J. CAMPBELL	
KINSEY, W. E.	Kuala Pilah, Negri Sembilan.
KIRKPATRICK, IVONE	Sarawak.
KLOSS, C. BODEN	Perak.
KNIGHT, ARTHUR	Singapore.
KNOCKER, F. W.	Taipeng, Perak.
KRIECKENBEEK, J. W.	Perak.
LAILAW, G. M.	Perak.
†LAWES, REV. W. G.	New Guinea.
LAWRENCE, A. E.	Sarawak.
LEMON, A. H.	Singapore.
LERMIT, A. W.	Singapore.
LEWIS, J. E. A., B. A.	Kuching, Sarawak.
LIM BOON KENG, DR.	Singapore.
LUERING, REV. DR. H. L. E.	Penang.
LYONS, REV. E.	Dagupan, Philippine I.
MACHADO, A. D.	Sungei Siput, Perak.
MACLAREN, J. W. B.	Singapore.
MACDOUGAL, DR. W.	Christmas Island.
MACKRAY, H.	
MAHOMED, BIN MAHBOB, HON. DATO	Johore.
MAIN, T. W.	Singapore.
MAKEPEACE, W.	Singapore.
MARRIOTT, H.	Singapore.
*MARRINER, J. T.	Kelantan.
MARSHALL, F. C.	Raub, Pahang.
MASON, J. S.	Selangor.
MAXWELL, ERIC	Ipoh, Perak.
MCCAUSLAND, C. F.	Perak.
MAXWELL, W. GEO.	Penang.

MILLARD, DR. H.	Singapore.
MOVAT, J.	Selangor.
MOORHOUSE, SYDNEY	Malacca.
NANSON, W., B.A., F.S.A.	Singapore.
NAPIER, HON. W. J., D.C.L.	Singapore.
NORMAN, HENRY	Jugra, Selangor.
NUNN, B.	Malacca.
PARR C. W. C.	
PEARS, FRANCIS	Muar.
†PERHAM, VEN. ARCHDEACON, A.	England.
PYKETT, REV. G. F.	Penang.
PRA, C. DA	N. Sembilan.
PRINGLE, R. D.	Singapore.
PUSTAU, R. VON	Germany.
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RIGBY, J.	Perak.
RICHARDS, W. S. O.	Singapore.
ROBERTS, J. A., M.A.	Ipoh, Perak.
ROBERTS, B. G.	
ROBINSON, H. C.	Selangor.
ROSTADOS, E.	Singapore.
ROWLAND, W. R.	Port Dickson, Negri Sembilan
†SARAWAK, H. H. RAJAH OF, G.C.M.G.	Sarawak.
SARAWAK, H. H. THE RANEE OF	England.
†SATOW, SIR E. M., K.C.M.G.	England.
SAUNDERS, C. J.	Singapore.
SCHWABE, E. M.	Tanjong Rambutan Perak.
SCRIVENOR, J. B.	Selangor.
SEAH LIANG SEAH	Singapore.
SEAH SONG SEAH	Singapore.
SHELFORD, R.	Oxford.

SHELFORD, W. H.	England.
SHELLABEAR, REV. W. G.	Malacca.
SIMMONS, J. W.	Tampin, N. Sembilan.
SKEAT, W. W.	England.
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STAPLES, F. H. M.	Selangor.
ST. CLAIR, W. G.	Singapore.
SUGARS, J. C.	Batang Padang, Perak.
TAN CHENG LOCK	Malacca.
TATLOCK, J. H.	Ipoh, Perak.
THOMAS, G. E. V.	Singapore.
TWISS, F. R.	Selangor.
VAN BENNINGEN VON HELSDINGEN, DR. R.	
	Tanjong Pandan, Billiton.
WALKER, LT. COL. R. S. F., C.M.G.	Taipeng, Perak.
WATERSTRADT, J.	Batjan, Sourabaya.
WATKINS, A. J. W.	Singapore.
WELHAM, H.	Penang.
WELLINGTON, DR. A. R.	Sarawak.
WEST REV B. F., M.D.	Seattle, U. S. A.
WICKETT, F., M.I.C.E.	Lahat, Perak.
WILLIAMS, J. H.	Singapore.
WINSTEDT, R. O.	Perak.
‡WOOD, E. G.	Kuala Lumpur.
WOLFF, E. C. H.	Selangor.
*YOUNG, H. S.	Bau, Sarawak.

Annual Report for 1908.

The Council are pleased to be able to state that the affairs of the Society are in a satisfactory condition and that considerable progress has been made.

During the year the following new members were added to the Society.

CAPTAIN BISHOP.	MR. H. MILLARD.
MR. T. W. MAIN.	MR. H. MACKRAY.
MR. C. F. C. AYRE.	MR. D. FREEMAN.
MR. TAN CHEN LOCK.	MR. F. R. TWISS.
MR. W. S. ARTHUR.	MR. C. W. C. PARR.

MR. E. G. WOOD, re-elected a life member.

During the year two Journals were published *viz.* Nos. 50 and 52, and Mr. W. D. Barnes completed his index of the previous fifty volumes of the Society's Journal and it is now being printed as No. 51.

Considerable progress was made with the new edition of the map, which it is hoped may be printed this year.

A scheme was submitted to the Council by Mr. H. C. Robinson for the study of the Fauna of the Malay Peninsula in a systematic manner, with a view of obtaining a grant from the Society for collecting and studying the Mammals of the Peninsula.

The Council appointed a Committee to consider the matter and it was decided to subscribe a sum not exceeding five hundred dollars a year for three years to assist in the work.

The rules of the Society were revised, and a Vice-President for the Federated Malay States, and an Honorary Librarian were added to the list of officers of the Society.

The Library was arranged and catalogued at a cost of 200 dollars, of which 50 dollars remains to be paid, and it was resolved to print the catalogue.

An unusual number of books were bound at a cost of \$450.50 and a new book case was bought.

It was decided in accordance with an invitation from the Director of the Bureau of the International Catalogue of Scientific Literature, to establish a Regional Bureau to collect and transmit to the Home Bureau materials from works published locally for the Catalogue.

A large portrait of the Right Reverend Bishop Hose, Founder of the Society, was presented to the Society by Dr. Galloway.

The Treasurer's accounts are appended. The receipts from subscriptions were \$55 greater than last year but the total receipts show a falling off of \$262.24. This is due to the smallness of receipts from sale of Journals. A sum of \$615.50 has been spent on the library and as a result the total expenditure of the year amounts to \$1154.53, a sum larger than last year's amount by \$163.37.

RULES

OF THE

Straits Branch of the Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Straits Branch of the Royal Asiatic Society.'

2. The objects of the Society shall be:—

(a) the increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.

(b) the publication of a Journal and of works and maps.

(c) the formation of a library of books and maps.

II. Membership.

3. Members shall be of two kinds—Ordinary and Honorary.

4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.

5. Ordinary members shall pay an annual subscription of \$5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of \$50.

RULES OF THE ROYAL ASIATIC SOCIETY.

6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.

No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.

7. Distinguished persons and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary members by a majority at a General meeting. They shall pay no subscription, and shall enjoy all the privileges of a member except a vote at meetings and eligibility for office.

III. Officers.

8. The officers of the Society shall be:—

A President.

Three Vice Presidents, resident in Singapore, Penang, and the Federated Malay States respectively.

An Honorary Secretary.

An Honorary Treasurer.

An Honorary Librarian.

Four Councillors.

These officers shall be elected for one year at the annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by the Council.

RULES OF THE ROYAL ASIATIC SOCIETY.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be:—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect ordinary members and to recommend candidates for election as Honorary members of the Society.

(c) to obtain and select material for publication in the *Journal* and to supervise the printing and distribution of the *Journal*.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the *Journal*.

(e) to select and purchase books and maps for the Library.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce by-laws and regulations for the proper conduct of the affairs of the Society. Every such by-law or regulation shall be published in the *Journal*.

11. The Council shall meet for the transaction of business once a quarter, and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings and of the subjects to be discussed or dealt with shall be given.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

RULES OF THE ROYAL ASIATIC SOCIETY.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. In the first number in each year shall be published the Report of the Council, the account of the financial position of the Society, a list of members, the Rules, and a list of the publications received by the Society during the preceding year.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the author.

RULES OF THE ROYAL ASIATIC SOCIETY.

VII. Amendments to Rules.

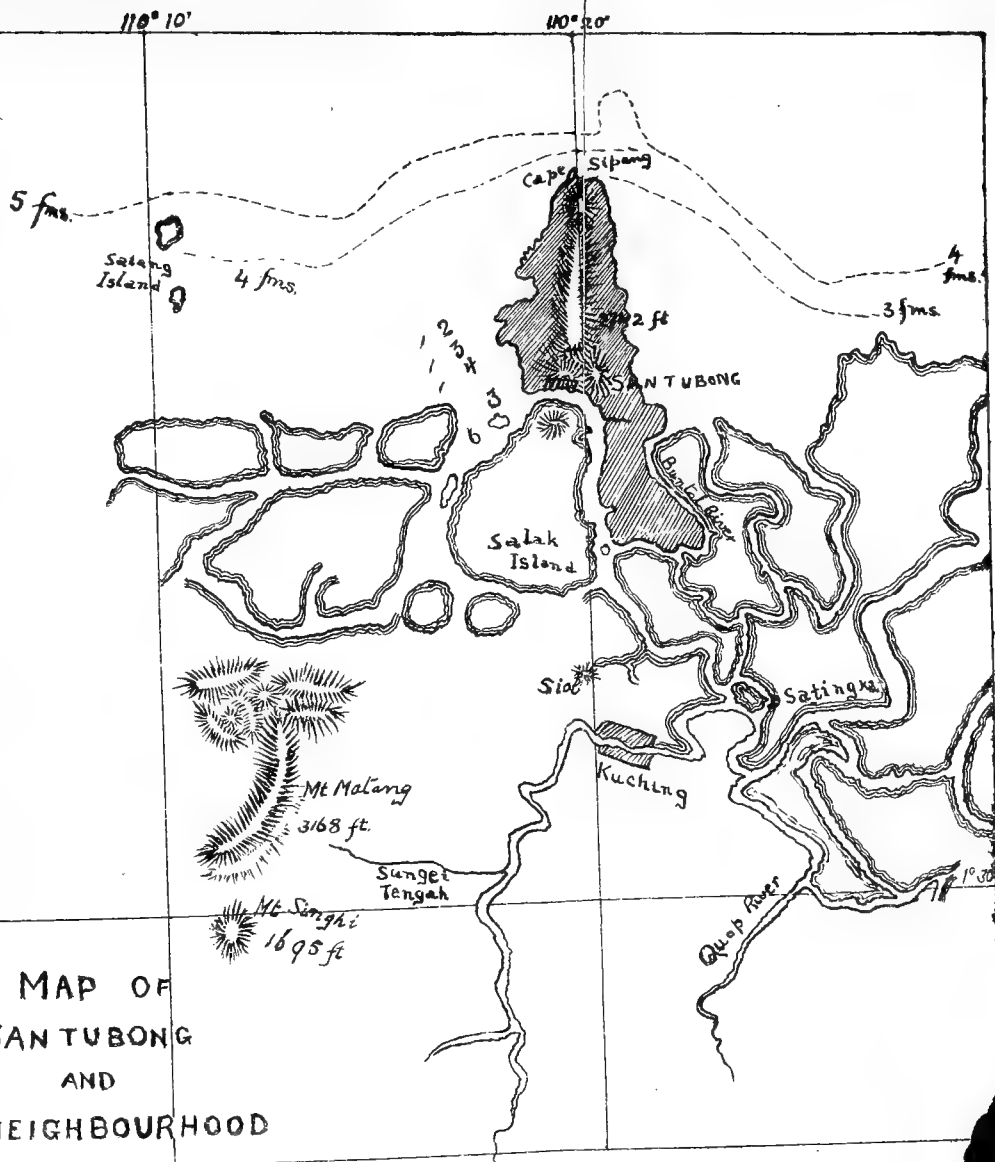
21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force at once.

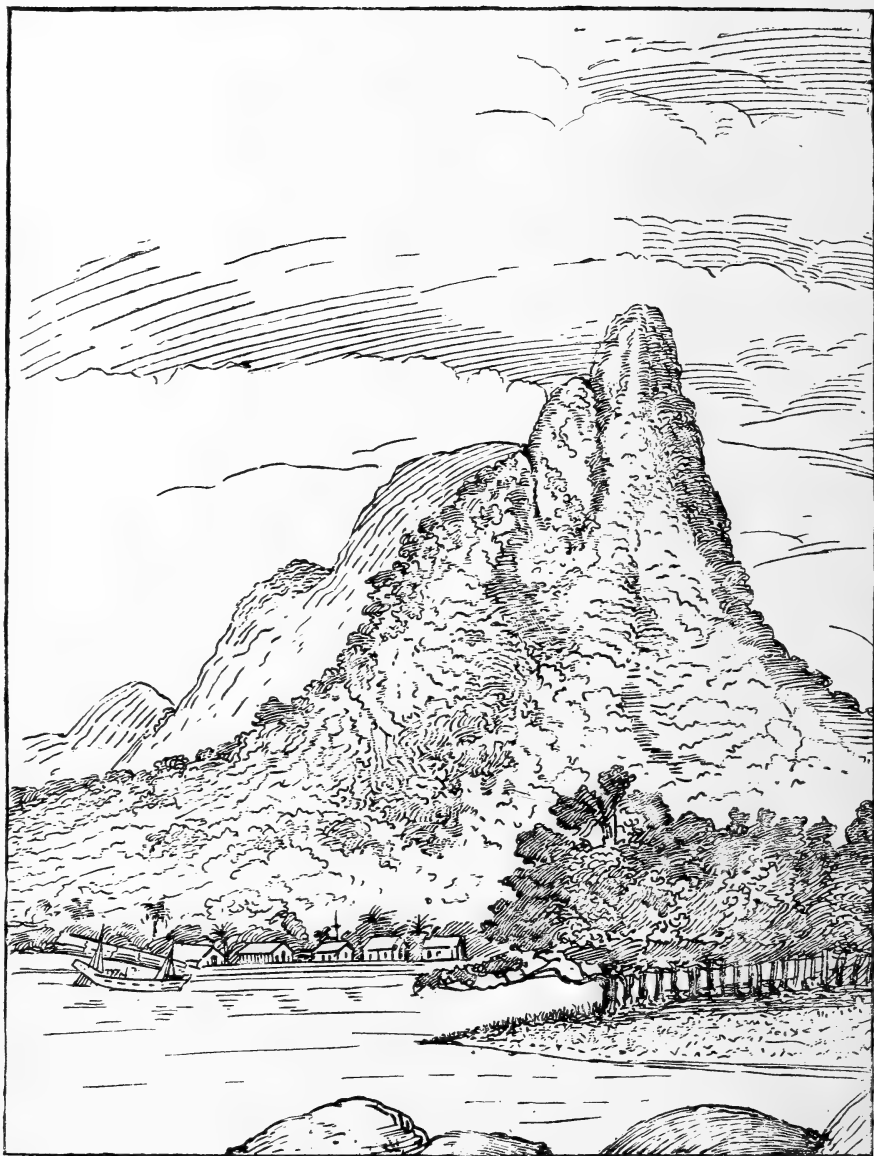
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MAP OF
SANTUBO
AND
NEIGHBOUR

MAP OF
SANTUBONG
AND
NEIGHBOURHOOD





A History of Santubong, an Island off the Coast of Sarawak.

BY HAROLD H. EVERETT AND JOHN HEWITT.

The island which forms the subject of this paper has for many years been familiar to Europeans resident in Sarawak, seeing that it affords to them the only seaside resort within easy reach of Kuching, the capital of Sarawak. As the new-comer approaches the country by steamer from Singapore, the Santubong mountain is one of the first landmarks to attract his attention : it presents an imposing forest clad mass rising almost straight out of the sea and its steep slopes reaching a height of 2700 ft.

The island on which this mountain is situated lies in the delta of the Sarawak river, its northern portion being washed by the China Sea. To the mere pleasure seeker the place has no attractions other than the sea and its shore with a narrow stretch of sand fringed with the picturesque casuarina trees, and dotted here and there with rocks and huge shell-covered boulders : but to an intelligent observer, Santubong has much additional interest. Perhaps the main feature of interest lies in the history of its inhabitants and the primary object of this paper is to bring together all the scattered facts concerning former peoples who have left no records of themselves excepting in such relics as broken utensils, tools and trinkets all of which can be picked up during a casual search on the site of the former village. We shall make mention of the fauna and flora of the island mainly from the point of view of geographical distribution and will incidentally give a brief note on the physical geography and geology of the island.

Concerning the word "Santubong" itself we can only say that by this name the mountain is known to all natives in this part of Sarawak. Amongst Sea Dayaks and Malays, "S'n-tu-bong" means a coffin : to Chinese the word "Sān Tū Bōng"

signifies apparently "the mountain visible a long way off," and there is said to be a mountain of this same name in North China.

On the island are now several villages, viz., on the West Coast, Santubong which is situated almost immediately below the south end of the mountain ridge, and Bankissam which lies southeast of Santubong, the two being only separated by a stream known as the Santubong River: on the east coast we have the fishing village of Buntal which on its land side abuts on a mangrove swamp.

There seems to be good reasons for believing that Santubong has had a checkered history so far as its inhabitants are concerned. In pre-European times this neighbourhood was the rendezvous of desperate pirates who on more than one occasion must have sacked the village, at the same time destroying everything which could not be conveniently carried off; so that quite possibly we are indebted to these lawless people for the scattering of the interesting relics we describe later on. To this cause may perhaps be assigned the total disappearance of those large colonies of people whose ruined workmanship alone is known to us. The present inhabitants are descended from immigrants who several generations ago left their homes in various parts of Sarawak to found the villages above mentioned. To Santubong village came many Milanos from Matu and many Sea Dayaks from Sibuyau: to Bankissam came some Kuching Malays and one small village is peopled by Malays from the Kalaka River. When these people became sufficiently numerous, the Chinese shopkeepers also appeared.

The headman who, as representative of the Sarawak Government, administers justice and commands order is a certain Hadji, a Malay of rank claiming relationship to the royal houses of several countries including Bruni and Johore. His sense of order however does not appear to be very highly developed as his villages are always in an untidy and unsanitary condition.

The houses of the village are like all Malay houses raised on piles and built of a wooden framework with roof and sides

of Nipa leaf thatch : they have no definite arrangement in the village which has not even a proper main road.

Formerly the only industry of the island was fishing and boat building, but of late the Sarawak Cutch Company has supplied work to the bulk of the inhabitants of Santubong and Bankissam.

The customs of these natives are a mixture of Malay and Milano and though the language spoken is mainly Malay yet there are a few people who can only speak Milano.

Much might be written about their superstitions, but we content ourselves in this paper with only a few examples which we hope will suffice to throw some light on the psychology of an ignorant oriental people whose only education has been a veneer of Islamism.

An interesting Milano custom held at the commencement of the fishing season—when the fine monsoon appears—is known as the Nyemah. A fleet of fishing boats decorated with flags and manned by boys and girls carrying tomtoms passes to all points in the bay where they are proposing to fish and there the leader of the fleet throws out to the spirits in the sea offerings of coloured rice invoking the spirits in an obsolete language the while.

At each promontory of the coast they fix up an 'Anchak' a festooned trophy gay with streamers, fashioned from the young leaves of the Nipah palm plaited according to custom : in this are receptacles for rice of many colours, eggs, bits of fish, tobacco and even opium—a little of everything edible in act.

Afterwards the ceremony winds up in a free fight all round, the people pelting each other with cakes and sweetmeats, pedada apples and Nipah fruits, and at this time former enemies take the opportunity of paying off old scores. The exact significance of the fight we cannot state.

It is characteristic of Milanos to ascribe all the ills of mankind to the direct action of evil spirits, and their mode of healing the sick is by appeasing the offending spirit. If a person has a headache it simply means that an angry spirit has hit him on the head and the treatment must be the

pacification of the spirit. However the religious ceremonies connected with the healing of sick people in Santubong are not really typical of those in vogue amongst Milanos in their own country, and we think it best to give no details concerning them. We may mention however that they hold the "Bayoh" ceremony (cf. Ling Roth) and occasionally they make images of the antus though the material (pith of the sago palm) from which such images are ordinarily made is scarce in this neighbourhood.

All these people, Milanos as well as Malays, have embraced Islamism and hence are not so rabid in their notions of demonology as are the unconverted Milanos of Matu or Mukah; however the new religion has by no means entirely or even largely displaced the old.

As Mohammedans, the Santubong people prefer to be called Malays and are wont to conceal their Milano origin; and indeed it generally happens that when a native in Sarawak becomes a Mohammedan he immediately feels justified in calling himself a Malay—the Malays claiming to be the highest type of native in Borneo. Thus it comes that Sarawak Malays are a very complicated mixture of entirely different types of people and in Sarawak there is no such thing as a Malay race.

A very odd superstition is that known as "Pajong." It is the common notion that there is in the body a spirit (Pajong) or quality which may be exhaled and do harm quite unintentionally and that if one passes immediately behind a person who is in heavy perspiration the former person will soon have stomach-ache, and this indeed may have some foundation in fact: however to obtain relief it is necessary to implore the perspiring person to restrain his issuing spirit. It is quite the usual thing for a Milano when hot and perspiring to lean close to a wall lest any friend passing behind him should suffer the "Pajong."

An equally funny notion—this of Malayan origin—is the story of the "Polong." Certain unscrupulous persons in some way or other become masters of an evil spirit which punishes other people according to the will of its master. This familiar spirit embodies himself in a grasshopper which

flies about in search of its victims. It is considered to be very dangerous and can kill people outright. The spirit is supposed to feed by sucking blood from the little finger of his master. If a man who possesses a "polong" dies, whilst his spirit is out on evil bent, the 'polong' becomes a masterless vagabond who will hurt any or all out of pure malice: for this reason everyone dreads the Kundin grasshopper. If one finds a grasshopper with a grain of rice in his stomach most assuredly he is a "Polong." (Cf. Skeats' 'Malay Magic,' p. 330).

We may mention still another superstitious practice belonging to the Malays and yet reminding us of mediaeval times in Europe—viz. the "tuju" or "pantak." If a person has an enemy on whom he would like to inflict bodily pain without running any personal risk he has resort to methods of sorcery: he would make for example a wax image into which he would stick pins just in the places where he desired his unsuspecting enemy to be smitten. Rather an amusing instance of this idea occurred only a few days ago. A few Sea Dayaks had been photographed and one of them went home bragging on that account, but his boast was soon turned to dismay for his mother assured him that he had thus put himself under the power of the artist since the latter had but to prick the eye of the picture and his victim would be blinded. The result was that the unhappy youth returned immediately to the photographer and anxiously begged for the plate.

The people of Santubong are ardent followers of the universal custom of stone worship. There is on the seashore not far from the Mission bungalow a large sandstone boulder which in profile has a fanciful resemblance to the open mouth of a huge monster: it is called the "batu boiak" (the crocodile stone.) On this stone it is customary to place offerings to the spirits and here the seeker after wealth or happiness makes his prayers. Even the foreign Chinaman who would be lucky in his gambling bribes the spirits with offerings of food placed on the 'Batu boiak.'

It has been known for many years that in Santubong one can at any time find fragments of ancient pottery, obsolete

beads and gold ornaments: the latter have by this time been thoroughly searched for by natives who have devoted their whole time to the work. It is believed too that Rajah Sir James Brooke made a collection of this treasure which unfortunately entirely disappeared when the Astana was sacked by the Chinese in 1857.

Concerning the former possessors of these interesting remains we know absolutely nothing, nor is there any local tradition on the subject; in enumerating the various objects found, it will be seen that the case is rather complex and we can offer nothing more than provisional hypotheses to explain the tangled evidence.

The area in which these fragmentary relics are to be found is a very definite one stretching for a distance of about $1\frac{1}{2}$ miles along the shore of the river, being limited on the west by the Santubong River: landwards it extends back for some fifty yards. It is easily distinguished from its surroundings by the characteristic black iron slag. A great part of it is now uninhabited.

The following is a general list of relics found within recent years at Santubong: gold ornaments, beads of various kinds, bracelets, broken pottery and crucibles, Chinese coins, iron slag, one small Hindu image of baked clay, and several carved stones.

We must mention that these various remains, all mixed confusedly together, belong to very varied peoples and dates, some being undoubtedly modern: this is clearly shewn in the case of the pottery and the beads.

GOLD ORNAMENTS.

These are mostly beads of very fine workmanship. In addition to these are fragmentary remains of what appear to have been ear and nose ornaments. A solitary stud rescued intact much resembles the nose studs worn by natives of India. Several large beads found here have the characteristic shape of an octahedron pulled out into a spindle. Such beads may perhaps have formed part of the tassel hanging from the ear

ornament of an Indian woman, or again it may have formed part of the fringe of a Chinese lady's handkerchief.

On the whole, we think these gold relics point to Indian workmanship but the material is not sufficient to justify any positive statement.

Fairly large quantities of gold treasure of this type has been found on the left hand branch of the Sarawak River below Pengkalan ampat and a number of fancy beads have been taken at Bidi. It is quite certain that gold has been worked in Sarawak by Chinese for many centuries, but the Pengkalan ampat and Santubong relics certainly do not possess a typically Chinese facies. The Santubong ornaments may have been made from gold taken on the island itself as in the north not far from Tanjong Sipang workable gold has been found.

It is rather remarkable that silver treasure is represented only by one or two bangles and beads and a very few silver rings such as are worn on the toes by Indian women. The great scarcity of silver work rather suggests that jewellery in general was not imported to Santubong and that therefore all trinkets such as are found—the gold articles above mentioned—are locally made.

BEADS.

There is a great variety in the beads found at Santubong. On the whole they are of a plain type and specimens of the handsome many coloured beads such as are treasured so highly by other Bornean natives (Kayans, Kenyahs and Milanos) have only occasionally been taken here. A fair number of beads are made of natural stone (Cornelian Agate, Red Jasper and Quartz) which the makers may have procured from the conglomerate on the left hand branch of the Sarawak River. Such beads are spherical or elongated and faceted. A common shape is that which we described in our account of the gold beads as an octahedron pulled out into a spindle. A bead of such a shape is known to Sea Dayaks as Pelaga. Beads in all stages of making are here found, some roughly shaped, some not bored, and others only half bored, and one or two

have been drilled so badly from two opposite ends that the holes have crossed without coinciding.

Another type of bead also made on the spot is produced from the iron slag which we mention later. The bead appears to have been formed by twisting the pasty slag round a wire.

All the other kinds of beads may be of foreign origin but many are so crude that we think this improbable. Glass beads of various colours, yellow, red, and blue are numerous. Many of these are asymmetrical and peaked at one or both ends as if the plastic glass has been twisted spirally round a wire. The other glass beads are of better workmanship, a common shape being that of a biconvex disc with finely bevelled edges.

Another type, perhaps of European origin is cylindrical and presumably was made by cutting up glass tubing. Finally there are to be found here many small beads made of burnt clay coloured red by iron. Of this type we have seen several interesting specimens shewing the method of production. The clay was rubbed round a wire to give a length of tubing: this was pinched at short intervals producing a slender moniliform tube which was baked as such. Afterwards the beads were made by breaking it at the constrictions.

It seems very probable then that Santubong was once the scene of a bead making industry, but we are in complete ignorance respecting the makers. Natives of Sarawak have now no knowledge of such an art and beads of the type in question are not affected by Chinese. The red and yellow beads are often worn by poorer Milanos on their clothing and the few large and handsome beads are of the same type as is treasured by the Milanos: yet these were almost certainly never made by Milanos.

It is well known that the better class beads of external origin have been much used for centuries and even up to the present time, as an object of barter amongst natives: modern beads thus used come mainly from Germany but who made the antique beads and who introduced them to Borneo no one knows.

HISTORY OF SANTUBONG, SARAWAK.

We can state however that some of the antique beads now found in Borneo were made in Venice, centuries ago: such old Venetian beads have indeed been found at Bako, a fishing village quite near to Santubong.

BRACELETS.

A few fragments of simple bracelets made of blue glass have been found at Santubong. The same kind of ornament has also been found in the Baram district and at Sibü: in the caves of Upper Sarawak, Mr. A. Hart Everett found 'beads and armlets of a very hard blue glass, excellent pottery, pieces of iron, and manufactured gold.' They were most likely introduced to Borneo by traders.

POTTERY.

Broken pieces of pottery are to be obtained here in large quantities: but it is rather curious that only very few whole pieces have been found. The commonest kind belongs to a type which has for many generations been treasured up by the Milanos of Sarawak and whose origin is very uncertain.

Our Santubong pieces belonged mainly to plates and shallow basins. For the most part this pottery is of the esteemed crackle type and is characterised by a specially thick glaze which is usually some shade of green. A decoration occasionally seen on these plates is that of a small fish placed under the glaze: in one specimen of similar make a peony flower occupied the centre of the plate. This type of pottery is probably of Chinese origin. A less frequent kind of earthenware is of red terra cotta of very good quality: a jar of this material is decorated with the three clawed foot of what may have been a dragon or a phoenix.

Other remains of pottery which is probably Chinese or Siamese are those of jars of various sizes, the largest reaching a height of three or four feet. Such jars decorated with dragons in relief and of a thick brown glaze are in use to-day amongst the Sea Dayaks who prize them highly.

In addition to the above are cooking pots, teapots, and gin receptacles exactly like those of present day Chinese, and crockery of this particular type is suggestive of a colony of Chinamen rather than of Milanos.

An entirely different kind of pottery is the crude earthenware made of burnt clay: this is decorated with a pattern which was beaten on the plastic clay by means of an incised strip of wood. Such pottery was formerly made by Malays, and certain Sea Dayaks even now make their cooking pots in this way. These pots would be made on the island, we suppose.

An interesting find is that of crucible remains in fairly large quantities. The crucibles—apparently about 7 ins. high—were excellently made and the clay used was of superior quality: it is obvious too, that the material was turned on a potter's wheel. We think it very likely that these crucibles were made in the village, and that they made use of a white siliceous clay which is still to be found at Bankissam: this clay has been analysed by Mr. C. J. Brooks who reports that it is very similar in composition to the material of the crucibles and to that of one of the better kinds of pottery.

A remarkable fact about these abundant crucible remains is that not one of them has been in use, as if the Santubong crucibles were made entirely for export. The recent find of a single specimen of crucible which has been in use and which still contains a fusible slag does not appreciably alter the case for this crucible is made of an entirely different material, being of coarse grain whereas all the other crucibles are characterised by a special fineness of structure. The contents of the used crucible are iron slag. In the total absence of used crucibles belonging to the better class, we are unwilling to offer any suggestion respecting their use.

We can sum up the evidence of the pottery by stating that there lived in Santubong some people who possessed quantities of good Chinese (or Siamese) pottery, and that the same or other people made first class crucibles and simple burnt clay cooking pots.

CHINESE COINS.

We have quite a collection of cash from the area in question. The commonest coin found is a Thai Ping cent piece cast in the period A. D. 976-984. Besides this, there are cash belonging to the periods A. D. 618-905, A. D. 998-1004, A. D. 1038-1040, A. D. 1064-1068, A. D. 1078, A. D. 1101, A. D. 1662-1723, A. D. 1736-1796, A. D. 1736-1791, A. D. 1796-1821, A. D. 1821-1851.

In considering this list of such varied dates it should be remembered that similar coins of all ages are still in currency amongst Chinese although the coins of a reigning Emperor or dynasty would predominate in China. Making due allowance for this, it would still seem a possibility that the coins belonged to at least two distinct colonies of Chinamen living in Santubong at different periods, *viz.*, an early colony financed by Thai Ping coins with others up to the year A. D. 1101, and a much more recent colony who used mainly eighteenth century coins.

IRON SLAG.

The visitor to Santubong cannot fail to remark on the large quantities of black iron slag found on the surface of the ground over a large area, and history has nothing whatever to relate of an iron manufacture here. It exists in large masses as well as in small bits, and apparently is intermixed with the surface soil fairly uniformly. This iron slag is rich in iron as if it were the product of unskilled workers. There are no remains of furnaces nor of ironware which was presumably made here: the latter fact is what might have been anticipated as in this country earth-buried iron disappears rapidly.

In our account of the crucibles we mentioned that there have been found a solitary crucible specimen containing slag scoria fused to its sides: this may suggest for the slag an origin from the crucibles but it seems scarcely probable when we consider the large size of the masses of slag which rather points to the use of small primitive furnaces. Strange to say there is now no iron ore to be obtained on the island: the

nearest locality for this raw material is in the neighbourhood of Lundu 30 miles away.

We are indebted to Mr. C. J. Brooks for the analysis of this slag, as follows.

Silica	22.4 %
Ferrous oxide	65.5 %
Alumina	7.6 %
Lime	2.3 %
Oxygen and Carbon	2.2 %

Mr. Brooks therefore considers that the process of extraction was rather crude and that limestone was not used therein.

At the present day the extraction of iron from its ores is quite unknown to Malays or Dayaks and is only to be found amongst certain Kayans who live hundreds of miles away.

THE HINDU IMAGE.

A single specimen of some female Hindu deity made of burnt clay comes from the area in question. The hands are crossed over the breast: it is $2\frac{1}{2}$ ins. long and has lost its head.

Other relics of similar origin are mentioned by St. John as occurring not many miles away amongst the Land Dayaks: such are a Hindu stone bull and a 'representation of the female principle so common to Hindu temples.'

It is supposed that an object of religious import to the Bukar Land Dayaks of the Serin village and guarded most jealously by them will eventually prove to be the same kind of image: is certainly is true that the Land Dayaks shew clear evidence of a Hindu influence in their customs.

CARVED STONES.

Situated at some distance from any human habitation on the bank of a small stream known as the Sungei Jaong there is a sandstone rock on which has been carved a human figure lying prone on the rock with hands and arms stretched out. The figure is almost life size and much time and patience must

have been devoted to the work. The rock itself has natural depressions and eminences so that the carving very likely followed some previous contours on the rock. There is no tradition whatever concerning this stone which is well known to the present inhabitants of Santubong: it is however certain that it was not the work of the Malays or Dayaks. We believe that it is of Indian workmanship and as a traveller's tale we have it that such figures are also to be found not far from Benares in India.

Another stone to which no use nor origin can be assigned with certainty is a large block of sandstone in which a shallow rectangular cavity has been cut: it is too large to be lifted by one man. This stone lies near the house of the Cutch Company.

Of another crudely carved stone found at an elevation of 300 feet on the mountain a figure is given. It is about 4 feet high and 1 foot broad: its history is quite unknown.

Lastly there is near the Government bungalow a cylindrical block of sandstone about 6 ft. long which with its well smoothed surface and carefully rounded ends suggests human workmanship.

If we turn in other directions for the solution of the questions raised by the discovery of the above mentioned relics we meet with no explanation whatever. Of writings or traditions there is nothing save one which relates to the history of the Malay royal family and which we now summarise. It tells of the wanderings of a Malayan Aeneas, by name Datu Merapati, who for a time made Santubong his head quarters. The same story also makes mention of an attack on the village by Burmese invaders, a tale of considerable local interest as we shall see later on.

THE STORY OF DATU MERAPATI.

Many years ago there came down from Heaven an illustrious person called Rajah Paribata Sri. Deciding to stay on earth he took to himself a wife and became the father of three children—by name Radin Depati our hero, Radin Urei Sri and

Radin Gosti. Prince Radin Depati commences a series of perilous adventures by making war on the Rajah Jemarulan and being cursed by heaven suffers defeat: so accompanied by Urei Sri and Gosti he seeks refuge in Johore. Here they receive a hearty welcome from the Sultan who treats them as his own sons.

As might have been anticipated our hero fell in love with the Sultan's daughter and his suit meeting with a favourable response Radin Depati took to wife Dayang Suri. There were great rejoicings at the marriage and all Johore made it the occasion of a special holiday. But alas! for some reason or other the gods were offended and whilst the bridal party were making merry in their ship, a violent storm arose which carried them far from their home. The vessel with its seasick and famished crew was borne in the wind to Siku-danah on the south west coast of Sarawak where the unfortunate party landed.

Here they were welcomed and for some time they were content to remain with the good people of Siku-danah. For some unexplained reason Depati considers it wise to conceal his identity and he now calls himself Sa Merapati. His brother Radin Urei Sri receives in marriage the daughter of the Rajah of Siku-danah. After a while, the whole party decide to return to Johore and again they venture on the open sea: the winds take their vessel first to the island of Malang biru and then to Puloh Malakutan famed for its coral and nibong palms. Thence they are carried to Sambas where they remain for more than a month.

At this time Sambas was ruled by a young queen who is smitten with love for Urei Sri and as a result the latter becomes king of Sambas. In this country he remains whilst the rest of the party sets sail again, and eventually reaches Tanjong Datu. Here they remain for some time, Radin Dapati taking the title of Datu Merapati, and his wife Datu Permaisuri. From our hero in fact this place takes its name of Datu and to this day his grave is to be found at this well known cape. Later on, Datu Merapati becomes Rajah of Tanjong Datu. At this time the country was very much infested by crocodiles who were

so numerous and so voracious that the people were afraid to leave their homes. At last the men decided to wage continual war on the crocodiles until they were entirely driven away, and this though causing the death of many men, they actually accomplished. One large creature nine fathoms in length they beheaded, and his head they took to a place on the island now called Santubong where it may be seen to the present day as the Batu boiak. From that time the village of Santubong was known to Malays as Negri batu boiak. Here Datu Permaisuri gives birth to a dragon with golden scales: this prodigy swims out to sea. Also here she presents Datu Merapati with a son, Chipang Merapati and a daughter Dayong Sri bulan. One day Merapati and Chipang set out from their home on a trip into the interior with the object of collecting tribute. Whilst they are away the village is attacked by a crew of savage people who came from Pegu, and fearing for their lives, all the villagers of the Batu boiak seek refuge in the jungle. Permaisuri and Sri bulan are taken as prisoners to the vessel of the victors and in their shame they seriously consider suicide. But the elder lady recovering her spirits resorts to a stratagem and at last succeeds in killing the Pegu captain, at the same time thoroughly terrifying the rest of the crew.

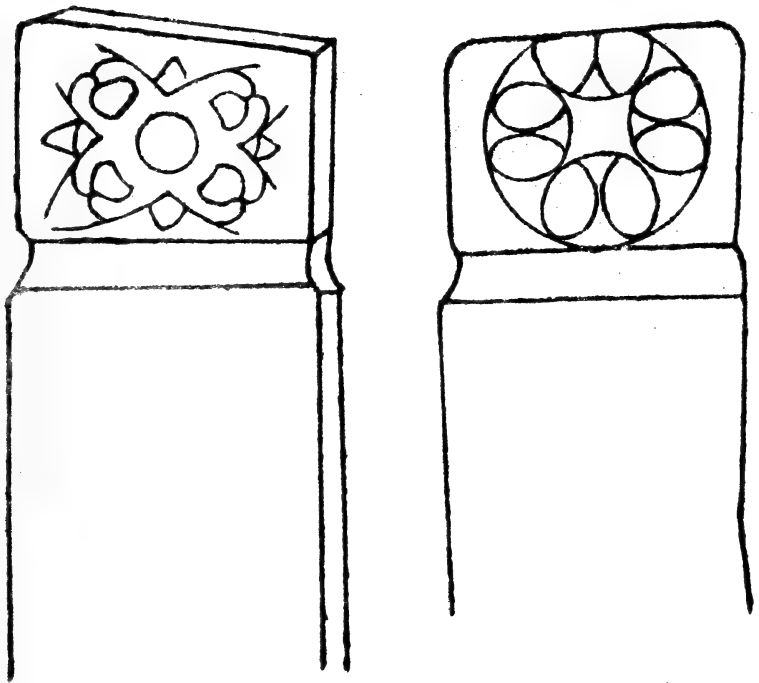
It is told that Permaisuri after killing the captain gouged out his eyes and that these having been preserved are still in the possession of one of the Malays of rank, in Sarawak: be this as it may the words 'Matu Pegu' (Pegu's eyes) are still in use amongst the people of Santubong. After this, the vessel is carried by wind and tide up the Samarahan river and on reaching land the crew immediately run off into the jungle. To this day the descendants of the Burmese invaders are still to be found up the Samarahan: for such are the bearded Land Dyaks of Bukar who, be it noted, have amongst them no men of rank, no tumunggongs, no mentri and no datus. The two ladies did not however disembark and they were taken after many days to Brunei where they lived in the house of a low born but kind-hearted fisherman for some months.

In the meantime Merapati had gone far up the Sadong river, and had even married a Dayak lady. As a result of

this union, the Upper Sadong river can shew in its many tumunggongs some men of high birth. Merapati is to this day a familiar name to the Land Dayaks of Sadong and near the Moara Rubin they still point out to the visitor a stone on which was carved by our hero, a curious token mark. But when Merapati learns the bad news from Batu Boiak he immediately sets out for home and paddles down at record pace. As he skims along the river, he is joined by the burong bakaka (kingfisher) who challenges our hero to a race, agreeing to the stipulation of Merapati that the loser must vomit his own blood. The result was that the bird lost, and even now the beak of the bakaka kingfisher is stained an indelible red as the penalty. On reaching the Batu boiak and hearing nothing of his women folk he sets sail and for many weeks searched the neighbouring coasts in vain. At last the golden dragon appears near the vessel and hails the distracted man who now learns that on the back of this dragon the vessel of his wife was carried to Brunei: and the dragon after paying various compliments to Merapati gives him one of his own golden scales—which by the way is still in the possession of one of the nobles of Brunei—and then disappears. So Merapati proceeds forthwith to Brunei and is lucky enough to meet the very same fisherman who first offered shelter to the ladies. At the happy reunion of our hero with his wife, we must leave them for a while.

After the sad mishap in Johore, the Sultan daily expected the return of his daughter and son-in-law, but when after waiting many months they did not appear, he sent out a large search party with strict orders never to return without the missing pair. This party which included several mentris and other men of rank searched the high seas and scoured the islands in vain so that at last they gave up the search and settled down in Sirhassen where their memory is still preserved by a goodly number of mentris and datus.

By chance the good fisherman of Brunei finds his way to Johore and is surprised to find the place in mourning and decay. On enquiry he is told that the old Sultan has died of sorrow on account of his lost daughter the Dayong Suri, and immediately



Drawing of a crudely carved stone found on Santubong mountain at an elevation of 300 feet.

The stone is about 4 feet high and 1 foot broad: its history quite unknown.

recognising the true state of affairs, he informs the new Sultan of the arrival of the long lost party in Brunei. On hearing this, the young prince hastily makes preparations for a long sea voyage and at an early date reaches Brunei. The mutual greetings were most affectionate and the townspeople joined in their congratulations. In due time the Johore prince marries his relative, Sri Bulan, and becomes Rajah of Brunei, his younger brother succeeding to the rank of Sultan of Johore. The worthy fisherman as a reward for his good services is made a chief of the up country. After this, Merapati with his wife, and Chipang his son, returns to Batu Boiak and remains here until the place has again acquired some degree of prosperity : then Chipang assumes the rank of Rajah at Batu Boiak, whilst our hero and Permaisuri go back to Tanjong Datu where they hope to spend their old age. It was here he died and on his death, his well worn tikar simbayang (prayer mat) floated out to sea and was picked up by Chipang at Batu Boiak : thence it was taken to Mungoh Landi, a hill in Upper Sarawak where shut up in a box, it was buried. Ever afterwards, Tanjong Datu became the resort of pilgrims where the good people went to pray and to bathe in the stream made holy by the famous Datu.

Chipang Merapati lived and ruled at Batu Boiak for many years, and we are told that his people included as well as Malays many immigrants from China and from India.

Here the story ends abruptly in a confused genealogy which shows the descent of several Malays of high rank in Sarawak from the illustrious hero of tradition. Such is the main outline of a story well known to Malays, and in the few scattered references to the negri Batu Boiak we have all that tradition can offer us respecting our subject. How much of this story has any foundation in real fact we are not prepared to say, but from the casual references to Santubong—which is only incidental to the story—we believe that this village has in past times been the home of influential Malay chiefs when probably Sarawak village was of very minor importance. Also if the statement concerning the Chinese and Indian residents of the village be not historical fact, it represents at any rate the

opinion of the Malay scribe who 40 years ago committed this story to writing.

We may mention that a variant of the Pegu incident is that the strangers stayed in Santubong for some time working as slaves.

Before dealing with the fauna and flora it will be well to mention the more obvious features of geographical and geological interest. As will be seen from the accompanying map, Santubong is one of many islands lying in the delta of the Sarawak river: these are mainly extensive mangrove swamps with occasionally a rocky prominence. The Northern half of the island is occupied entirely by the mountain mass: the Southern half is of mangrove swamp. It appears therefore that at no very distant geological period, an open sea stretched over the area now occupied by these swampy islands: in that sea the mountain of Santubong appeared as a solitary island whilst dotted about here and there were a few rocky islets.

The mountain is a narrow range, five miles long, of uptilted sandstone and shales which dip rather steeply towards the North East, and judging from the pebbles in the beds of the streams there are evidently occurrences of igneous rocks of granitic nature. At Sajinjang, just across the river, the uptilting factor is clearly observable: this hill consists of igneous rock, a porphyry, with an altered shale which is very hard and crystalline and in places where the stratification of the shale is in evidence it is very much contorted and dislocated often being thrown up on edge.

The Santubong sandstone contains iron pyrites in considerable quantities and there is a small occurrence of galena at the south end.

Traces of gold are also found in the soil at the base of the mountain.

In the following account of the animal and plant life of Santubong we shall make no attempt to give lists but will confine our remarks to a few points of special interest and to the relationship between the life on this island and that of the adjacent mountain, Matang, on the mainland.

FAUNA OF SANTUBONG.

In respect to mammals and birds the fauna of this island differs considerably from that of Matang. On the latter mountain, the morning air resounds with the cries of numerous gibbons (*Hylobates*) whereas not a single one is to be found on Santubong. So also Santubong differs in having no bears, no cats, no kijang (*Cervulus muntjac*), no porcupines, no partridges, pheasants, quails, parrots, nor any other ground birds. We do find, however, on this island the long nosed monkey (*Nasalis larvatus*), the brok and the kra (*Macacus nemestrinus* and *cynomolgus*), and several species of *Semnopithecus*, the wild pig (*sus barbatus*), the little plandok (*Tragulus* sp.), the flying lemur (*Galeopithecus volans*), and many species of squirrels: as a resort of the immigrant game birds, plover, snipe, curlew, and allies in their proper season—(from end of September to the beginning of March)—the neighbourhood of Buntal has some fame among sportsmen. The other birds are too numerous to mention and they do not appear to be of special interest apart from the curious fact just mentioned, that there is a general absence of birds whose flight is short and weak. This, coupled with the significant fact that the Bornean mammals on Santubong are such as can swim whilst those absent from the island and yet present on the adjacent mainland cannot or do not swim, is after all just what might have been *a priori* predicted after a study of the geography of the district.

There can be little doubt in fact but that Santubong has for a very long time been separated from the mainland by a barrier too formidable to permit the crossing of any but swimming mammals or strong flying birds: this barrier was at first open sea nearly ten miles wide, but with the simultaneous deposit of mud at the mouth of the Sarawak River and the gradual encroachment seawards of the vegetation of mangrove swamps, the open sea gave place almost entirely to a dismal swamp which to some terrestrial animals is as impassable as the sea. As we shall see, there are good reasons for believing that Santubong was at a still more remote period joined to Matang by high ground, and premising this, it becomes difficult

to satisfactorily explain the truly island nature of the fauna.

Perhaps during the period when the separation from the mainland took place, the animal life of the neighbourhood undertook a migration or was destroyed.

The only fossil remains recorded from the island is a molar tooth of a deer. The tooth is much larger than that of any specimen we have seen of the Bornean *Cervus equinus*. A very similar specimen along with a big bone of the same animal was found by Mr. R. Pawle in a cave at Bau.

The insect life of Santubong is not well known but it appears to be very like that of Matang. The mountain butterflies from these two localities are almost identical but it is not surprising to find that out of a total of more than a hundred species inhabiting this region, there are one or two whose distribution is strictly local. As with all mountain *Rhopalocera* in Sarawak, there is a preponderance of *Lycaenidae* (Blues) amongst which the genera *Cyaniris* and *Nacaduba* are well represented. The sandy plain stretching from the seashore is a favourite locality for a variety of the familiar Malayan *Hestia* whose gauzy white wings blotched with black, look too large and too fragile to allow of more than its customary fluttering flight: here too is to be found quite commonly a fine yellow *Troides* (*T. Amphrysus flavicollis* Druce), whilst on the top of the mountain one can rarely see a solitary specimen of the magnificent green creature known as the *Brookcana* butterfly (*Troides brookeanus*). The beetle fauna is very extensive and so far as we know it, is very like that of Matang. One species worthy of mention is a brown elater (*Hemiops crassa*) nearly an inch long. This beetle is found on the summit of Santubong, Matang, Lingga, and several other mountains in Sarawak, in some localities, Matang for instance, being very common. The same creature we are told exists on the mountain tops of the Peninsula. We have never seen a specimen of this from the lowlands. Of some special interest is a cockroach taken on Santubong. It is peculiar in being really handsome, and being unlike cockroaches found elsewhere it was given the

dignity of a new genus by Mr. Shelford who called it *Miroblatta petrophila*.

The invertebrate life of the sea shore could provide an endless source of interest in its myriads of tiny crabs which scuttle away at every sound, and in its boring Sipunculid worms whose fat bodies the natives deftly extract from their deep holes to use as bait for fish.

In the mangrove swamp stretching from the south end of the mountain is the usual distinctive fauna of such a habitat; the mud frequenting animals offer a special attraction as they are so extremely numerous. Foremost amongst these mud loving creatures are the crabs of bright and varied hue, the commonest (*Uca arcuata*) being a small creature not more than 1 or 2 inches long, resplendent in a bright blue livery. Other kinds are red or light brown. These pretty creatures besport themselves on the surface of the mud, myriads retiring at once to their holes when alarmed, as they retreat blocking up the entrance with the single huge claw. This innumerable army of crabs is continually scooping out holes, bringing up from below a semisolid mud which accumulates round the top of the holes and hardens in the sun. But their work is not enduring for with every rise of tide the mud is levelled up again. However in the case of one crustacean, the large mound-building decapod *Thalassina anomala*, called by Malays the Enguang, a very profound change in the land surface is thus effected. This animal bores long and wide tunnels which extend from the liquid mud, several feet below, up to the surface of the harder ground above: at the surface the material brought from below accumulates in such quantities as to form large mounds several feet in height. The result is that what was formerly soft mud becomes in a few days hard baked earth. This tunnelling moreover does not result in the formation of spacious hollows below ground as the liquid lower strata are replenished from the mud forming the banks of the streams. Thus it comes about that the land becomes gradually raised and this process continues until the thickness of the solid earth above becomes too great an obstacle for the enguang to penetrate. It would seem quite possible that the enguang when present in large

numbers can in a very few years raise the surface of the area in which they work through 6 or 7 feet; and no doubt this Crustacean has been a most important factor in the formation of dry land from mangrove swamp.

THE FLORA OF SANTUBONG.

It will be convenient to consider the flora of this island under several headings according to habitat, that of the mountain, of the sea shore and of the mangrove swamp.

The mountain flora. The forest of the slopes has all the appearance of a truly indigenous flora and is very like that of Mt. Matang: it is not in any sense what is known to botanists as an island flora. From the evidence of the trees it would seem most probable that the two mountains just mentioned have in past times been united by high land. For not only are the two floras so similar throughout but also there is in this flora a fair percentage of plants whose means of distribution are so limited that they are unable to cross the wide stretch of mangrove swamp and of sea which now separates the two mountains. Of such plants we may mention in particular the Ironwood tree, Bilian (*Eusideroxylon zwageri*). The fruits of the Bilian being large and heavy cannot be blown in the wind and as the epicarp is very hard and thick it is not eaten by animals (except porcupines): no doubt it is carried by water but streams cannot carry uphill nor is it probable that Bilian will grow in a swamp. Such being the case its wide distribution in this country argues for it a great antiquity and whenever it occurs on elevated ground there we may expect to find primary jungle. Again, there is on Santubong, as also on Matang, a number of different species of oak (*Quercus*) and of Engkabangs (*Shorea* and other dipterocarps): now the mere fact that a given genus of tree has a number of different species in one particular locality would lead us to believe that here the genus is endemic and when we remember also how imperfect is the mode of distribution of the heavier fruited dipterocarps and of the oaks we can only suppose that the forest on Santubong mountain was once quite continuous with that of Matang

and of Mt. Lingga in which localities are preserved the remains of the former immense tracts of primeval jungle which covered the land where now is nothing but mangrove swamp. The only alternative to this theory is that Santubong has received its flora by the agency of birds, mammals, wind and water from Matang. Now if the intervening land should lodge areas of dry ground which could act as stepping stones for the passage of trees between the two mountains such an alternative would be at any rate a possibility and on examination we do actually find in quite convenient situations many dry areas usually a few feet (sometimes as much as 25 ft.) elevated: these are known as Mattangs. The Mattang may cover an area of $\frac{1}{4}$ square mile or it may be much less: its substratum is of horizontally stratified sandstone and the soil is nothing but sand. Such a sandy island existing in a sea of swamp can be recognised from afar by the trees, which are quite different from those of the swamp: a very characteristic mattang tree is a *Casuarina* (*C. Sumatrana*) called Amun by Sea Dayaks. But, not only is the mattang flora very distinct from that of a mangrove swamp but also it lacks the essential elements of a mountain flora and the poverty of its soil is alone sufficient to prevent its functioning as a stepping stone between Santubong and Matang. Nor can we regard the mattangs as lingering remnants of the original high ground for it seems certain that they are quite recent in origin having been laid down as large sandbanks in the course of rivers. A sandbank of this type may have been formed out at sea or in the river-bed many miles from its mouth. Quite possibly the sandbanks of the Batang Lupar river where they are called Langains may some day become Mattangs.

It is evident therefore that at the present day there is nothing of the nature of intermediate land-bridges between the two localities and that in the case of a large number of species of plants an interchange is now impossible: the simplest explanation of the fact of general uniformity of flora is then the one we have just stated.

The flora of the slopes includes the following trees:—Oaks (Impilit of Sea Dayaks and Empenit of Malays) of at least

four species including the rare *Quercus reflexa*; a species of chestnut (*Castanopsis* sp.) called Berangan by Malays; a number of Dipterocarps chiefly Shoreas (Engkabang and Resaks of Malays) with also the bastard camphor tree (*Dryobalanops*.) the Kapur; a number of *Sapotaceae* including the gutta producing trees Bainyin, Rian, Samalam and the Niatos (genera *Palaium* and *Payena*); an ebony, Kayu Malam (*Diospyros* sp.); at least one Renggas tree (*Melonorrhoea* sp.); a wild *Nephelium* (*Mujon*) several species of *Saurauja*; a *Litsea* and allied genera (Medangs); a nutmeg (*Myristica* sp.) called Cumpang; two *Garcinias* known to Sea Dayaks as Sikup bunkang and Sumbat tebu; a *Eugenia* (Obah); two species of *Canarium* (Kambayau); a tall *Anonacea* (*Goniothalamus* sp.) bearing large yellow banana-like fruits on the trunk; a *Calophyllum* (entanggor); a *Hydnocarpus* known as Nyalin; an *Elazocarpus*; a *Pithecolobium* near *Motleyana*; several *Ficus* and a host of other trees which in the absence of fruits or flowers could not be identified.

On the ground below at the base of the trees is a vegetation scanty for the most part, in which Dicotyledons are represented by several *Gesneraceae* including the beautiful blue flowered *Didymocarpi* (*D. bullatus* and *rufescens*) and one or two *Cyrtandras*: white flowered *Rubiaceae* of the genera *Argostemma*, *Hedyotis* and *Acranthera*: *Gomphia* and *Euthemis*; *Labisia pothoina*; *Anisophyllaea disticha*: *Sonerila* and other *Melastomaceae* and one or two species of *Piper*. Of Monocotyledons we find some Aroids (*Alocasia villeneuvii*, *Homalonema sagittaeifolia* etc.) a few orchids (*Hetaeria obliqua* etc.) one or two species of *Curculigo* (Lembah) some *Zingiberaceae* (*Hornstedtia* and *Globbas*); *Forrestia marginata*, some sedges, a grass, a few *Pandani* and the *Palmae*. The palms are not nearly so conspicuous a feature of the vegetation as they are at Mattang: the *Eugeissona* of Matang is not to be found on Santubong and no other large palm takes its place. This order of plants is represented by a tall *Licuala* called Nunong and smaller species of the same genus: some rattans (*Daemonorops monticola* etc.); a handsome Caryota (*C. mitis*) known as Modor: *Plectocomia minor*, the Tibu of Sea Dayaks: the 'mountain Nibong' or 'Lemmakar' (*Oncosperma horrida*) and in the

low-lying swampy land at the foot of the mountain the common Nibong (*Oncosperma filamentosa*) whose spiny trunk is widely used for making posts. The only grass indigenous to this jungle and indeed to Borneo is the broad leaved *Leptaspis urceolata*: of *Cyperaceae* there are several, a common one being the *Scirpodendron costatum*.

Ferns are extremely numerous here both in species and individuals: a collection of one hundred species could easily be made at Santubong. The most graceful member of this family is the tree fern *Alsophila latebrosa* which in shady hollows attains a luxuriant growth, raising its crown of fronds to a height of 30 ft. Several other species of tree ferns are also found on the mountain. (*A. ramispina*, *A. comosa* and a *Cyathea*).

In this dense jungle where the struggle for light is keen, climbing plants are very common: here are a beautiful scarlet flowered *Bauhinia*, Hoyas, Tylophoras, the gutta producing Willughbeias and very frequently a large leaved *Gnetum*.

Parasitic on the tall trees are the *Loranthi* of which a species with large and handsome scarlet flowers is very common: also a small leaved mistletoe (*Viscum* sp.) is here to be found. As a root parasite reminding one of the British Orchid we occasionally meet with the purple flowered *Aeginetia intermedia* rising solitary from the ground.

High up on the slopes where the mountain is for long periods bathed in clouds, and where the air is cool, the surface of the trees and shrubs is completely enveloped save for the leaves in trailing epiphytal growth mainly of Hepatics: and here too in damp spots and on rocks trickling with moisture is to be found a rich growth of filmy ferns which are quite a marked feature of the vegetation. Conspicuous amongst these filmy ferns is *Trichomanes javanica*, *T. rigidum* and the handsome *T. foeniculaceum* and *T. pluma*. Altogether there are about a dozen species of filmy ferns here.

THE SUMMIT FLORA.

Quite a different habitat and a different vegetation is to be found on the summit. During the greater part of the day,

the plant life is completely exposed to the rays of a fierce tropical sun : at other times it is subjected to raging winds or torrential rains. In accordance with these conditions, the vegetation here is mostly of stunted trees and shrubs whose leaves are in many cases small and leathery : they are in fact typically Xerophytic.

On the top of this narrow mountain ridge we find an assembly of plants of wide distribution practically all of them being found on the summits of other mountains in Sarawak. The great majority of them have tiny seeds which no doubt are carried great distances by the wind—a fact which sufficiently explains the wide distribution of the plants in question. Here are several species of handsome rhododendrons including *R. malayanum*, *R. verticillatum* and *R. lacteum* a white flowered species occurring also on Kina Balu : several other *Ericaceae* including *Diplycosia consobrina* : amongst *Myrsineae* are a species of *Ardisia*, several species of *Embelia* and *Myrsine capitellata* distributed throughout the Archipelago and Ceylon : a white flowered *Alyxia* abounding in a sticky gutta : *Baeckia frutescens* found throughout the archipelago and South China, and a *Eugenia* apparently confined to mountain tops in Sarawak : a *Pygeum* which often appears on mountains in Malaya : a small leaved variety of *Eurya japonica* and a *Ternstroemia* also found at Matang : *Melastoma boryanum* also on the summit of Matang and a species of *Allomorphia* : *Cratoxylon microphyllum* taken on the mountains of the Peninsula : *Kurrimia paniculata* : *Leucopogon malayanum*. of wide distribution in Malaya : a magnificent pitcher plant, *Nepenthes Veitchi* in whose large pitchers a tree frog habitually lays her eggs : several orchids including the tiny *Corysanthes fornicata*, one or two *Erias* (*E. triloba* and *E. aurea*) *Coelogyne bilamellata*, *Bromheadia scirpoidea*, *Bulbophyllum odoratum* and a *Platyclinis* : the liliaceous *Dianella ensifolia* which reaches up to the Himalayas and stretches from Polynesia to Madagascar : a mountain *Casuarina* apparently *C. montana* var. *robustior* : the conifer *Podocarpus* (*Dacrydium*) *falciformis* : the ferns *Dipteris horsfieldi*, and *Matonia pectinata*. In damp places on the ground is a thick feltwork of *Sphagnum* moss and here

and there a *Selaginella*. It is a significant fact that in this heterogeneous but limited group of plants, a fair proportion are Australian types: the genera *Baeckia*, *Leucopogon*, *Dianella*, *Corysanthes* and *Podocarpus* are typically Australian.

The *Seashore Flora* is of the same kind as that which covers the shores of the whole Malayan region. Here are to be found plants of very wide distribution, some being cosmopolitan in the Tropics and a fair number being Australian types: unlike the slope flora we do not find in this assemblage of plants, whole groups of species which are closely related. The characteristic trees of the shore of this island are the Ru (*Casuarina equisetifolia*) the Baruk, (*Hibiscus tiliaceus*) the Ketapang (*Terminalia catappa*), the Engkarut (*Barringtonia speciosa*), the Arar jawi (*Ficus retusa*)? Berambang (*Canarium* sp.) and *Calophyllum inophyllum*.

Of smaller size are the Paku laut (*Cycas circinalis*), *Clerodendron inerme*, *Vitex negundo*, *Premna integrifolia*, *Scyphiphora hydrophyllacea*, *Allophylus cobbe*, *Scaevola koenigi*, *Dodonaea viscosa*, *Pandanus fascicularis* and the legumes *Indigofera*, *Deemodium umbellatum*, *Derris sinuata*, *D. uliginosa* and *Guilaudina bonducella*. Creeping on the sand is the beautiful convolvulus (*Ipomaea pes-caprae*) and one or two grasses and sedges—*Thuarea sarmentosa*, *Cyperus bulbosus*, *Eleusine aegyptiaca* and *Remirea maritima*.

Stretching from this littoral region to the foot of the mountain there is on the west side of the island a sandy plain of no great area. This is occupied by a rank growth of grasses and sedges and ornamented by a few common lowland shrubs such as the 'Simpor' (*Wormia suffruticosa*) with its showy yellow flowers, a *Clerodendron* conspicuous in its fruits, the ever flowering 'engkudok' a *Melastoma* popularly known as a *Rhododendron*, and the common red flowered shrub *Lantana camara*, a native of South America: its blackberry-like fruits are much eaten by monkeys which no doubt effects its wide distribution in this country.

Mangrove swamp. The southern half of the island is a mangrove swamp formed during the deposit of silt brought

down by the Sarawak river. The flora of this swamp presents no features of special interest and as such swamps have been so often described we shall only give it passing mention. In the northern half of the island on the west side there is a small swamp which well illustrates the mode of formation of such muddy areas. Into it there flows a large stream which drains the western slopes of the mountain and thus brings down disintegrated rock and earth to be eventually deposited near the mouth of the stream. The extension seawards of such a mudflat is limited by the violence of the waves and in the small swamps in question we find that in spite of the continual influx of fresh earthy material from the mountain, the swamp is confined to the interior of a small sheltered bay. In every part of the swamp the mud is beset with numerous close-set uprising shoots and aerating roots of the trees growing therein and at the sea margin of the swamp these short rigid shoots form a dense fringe round which the mud collects to form a bank which can resist the onslaughts of the waves. The tree which leads the way in this marine encroachment is the 'Pirapat' (*Sonneratia alba*)—often accompanied by the *Aegiceras majus*—and when once this has obtained a firm hold, other swamp trees appear. In the small swamp we are considering the 'Pirapat' and the *Aegiceras* are most abundant but in addition we have also 'Bako' (*Phizophora mucronata* and *R. conjugata*), 'Tengah' (*Ceriops candolleana*), 'Putut' (*Bruguiera* sp), 'Apiapi' (*Avicennia officinalis*) and 'Taruntum' (*Lumnitzera coccinea*).

In the southern half of the island the characteristic trees of the mangrove vegetation are the Bakos (Bako jangkar is *Rhizophora conjugata* and Bako gaiong is *rhizophora mucronata*), the Putut, the 'Aleh aleh' (*Kandelia rheedii*), the Api api, the 'Nireh' (*Carapa moluccana*) and the Nipah palm which however only reaches a strong development in parts where the mud is relatively firm and where the tidal forces are not too strenuous.

The geographical relations of a mangrove swamp situated in the delta of a tidal river are continually changing. Not only are new channels being formed and old ones being silted

up, but also a channel is often undergoing a change in shape, on the one side encroaching on the land and on the other side its banks correspondingly extending waterwards. In this way the curvature of the stream is entirely altered. At the present time the channel in the south-east part of the island is undergoing this change, the western bank of the river being absorbed whilst the opposite shore is proceeding westwards. When such a process is in operation an examination of the banks of the stream will show on the side which is being eaten away a fairly solid and perpendicular mud bank whilst on the other side where the bank is encroaching on the water we have a gently sloping stretch of almost liquid mud. Further the vegetation of the two sides of such a river will also give indication of the process: for in the solid mud of the losing side we find the Tengah (*Ceriops candolleana*) the yellow-flowered Temu (*Bruguiera gymnorhiza*) and the Eurus (*Bruguiera* sp.) (which latter will only grow in firm mud) and in the semi-liquid bank of the gaining side are to be found the two Bakos (*Rhizophora mucronata* and *R. conjugata*) and the red flowered putut (*Bruguiera eriopetala*?).

In any mangrove swamp the same differentiation of locality amongst the Rhizophoraceæ may be verified though the respective associations of particular plants and localities are not absolute.

As the mangrove swamp passing landwards gradually gives place to dry land the vegetation becomes entirely different from that just described. An early stage in the change is the replacement of the mangrove trees by the Nipah palm and this is the stage reached at the southern extremity of Santubong island. Further up the river the Pedada (*Sonneratia acida*) the Jeruju (*Acanthus ebaetatus*) and other precursors of dry land appear, but these are not found on Santubong.

CONCLUSION.

In concluding this short and necessarily imperfect account of the island's history we would call attention to a fact wherein lies the justification for our paper, namely that these and other

data relating to by-gone peoples are rapidly vanishing and in a few years would have been unobtainable. It is commonly known that within quite recent years certain tribes of Sarawak have entirely disappeared and others are surely going: if therefore the study of mankind is worthy of the attention of enlightened man it were well to take quick action despite the imperfection of the data.

Awang Sulong Merah Muda.

A MALAY FOLK-TALE.

EDITED BY R. O. WINSTEDT OF F.M.S. CIVIL SERVICE.

The present version of *Awang Sulong Merah Muda* is one that was collected by Mr. Abraham Hale some years ago in the Negri Sembilan. At the request of Mr. R. J. Wilkinson, I set about editing it for the series of pamphlets in Romanized Malay being printed at the Methodist Publishing House with the assistance of the Government of the Federated Malay States. While engaged on the task, I came across an old Termusai Malay, *Pawang Ana*, the father-in-law of *Mir Hassan*, the rhapsodist from whom Sir William Maxwell obtained *Sri Rama* and other tales printed in early numbers of this journal; and from his lips I took down a far longer version full of metrical passages. Mr. A. J. Sturrock and I myself edited this fuller version, using such parts of the present manuscript as coincided with *Pawang Ana's* tale; for, since between the metrical passages, Malay folk-tales are couched in colloquial prose, this borrowing in no way violated the character of *Pawang Ana's* version, and saved our having certain parts of it done again into literary Malay. As the printed examples of Malay folk-tales are so few in number, and as so few people have ever heard a Malay rhapsodist or know the methods of his art, it seems worth while printing this the shorter and variant version in full, differing as it does in names of places and characters and in the conclusion of the tale; and curtailed as it is in plot. A comparison of the synopsis of this version with the synopsis of the longer version will show most of the points of difference. I am again indebted to Mr. Hale for permission to use and print his manuscript.

There was once a prince, Hawk of the Sea, living with his consort princess, Hawk of the Mangrove, at *Kuala Sungai Batu*. He was very rich.

In his meadows kine with calf ;
 Dammed the river dry its outlet,
 From the flocks of ducks and goslings ;
 Doves so many sky was hidden ;
 Granaries seven in a row,
 Garden too with battled tower ;
 Houses full of gold and silver ;
 Palace steps of molten gold,
 Sides of stair of hammered gold ;
 But alas he had no offspring.

So one day he said to his consort, "It were well we paid vows to God the friend of the whole world ; if haply he vouchsafe us a child." And on Friday evening, he bathed and took magic undiminishable incense and prayed that Allah would grant a child to him, for he was of a stock whose fathers were buried in holy Mekka. Then his wife conceived.

Now after seven months had passed, prince Hawk of the Sea said to the princess, "It were meet we feast and bathe together in state as custom enjoins and call the mid-wives." All kinds of amusement were provided :

Fencers came expert in fencing,
 Fiddlers came and played their viols.

The Trusty Page

Took a tray and betel-casket,
 Made by craftsmen of Macassar ;
 Wrapped in gay and fringed linen.
 Sireh leaf on golden stalk ;
 Betel-nut that's cleft in four ;
 Finest lime and scented water ;
 Tobacco clinging to its stem :—
 These the contents of the caskets.

And he went to the house of the eldest mid-wife and stood under a coco-nut tree.

Decoy cock crowed and strained his leather ;
 Crowed the fighting cock in chorus ;
 The ring-dove cooed three notes of welcome ;
 Signal these a stranger came.

The old mid-wife invited him up into her house, listened to the royal behest and declined to go :

None there is to watch my homestead ;
 None to pen my goats and kine ;
 None to house my geese and chicken.

(The real reason was that she knew calamity must attend the magic birth and was afraid). But the Trusty Page returned and told the prince how the mid-wives would not come. The prince decreed the usual punishment for the disloyal: "To-morrow my captains shall slay the seven mid-wives, scatter their possessions, burn their homes, and destroy the soil whereon their houses stood, and their house-pillars shall be turned upside down." Just then the mid-wives came running up :

Some had come and left their children ;
 Others run till they were foot-sore ;
 Others come with hair dishevelled,
 Clothes down-slipping at the waist.
 From afar they did obeisance ;
 Drawing nearer bowed in homage ;
 At each step they raised their fingers
 Ranged like betel-leaves in order
 Closed their hands like folded palm-roots :
 Bent their necks and soft their speeches,
 Crown of head declined in homage.
 " Sell us prince and make us captive ;
 " Hang us high upon the gallows ;
 " Drown us in the depths of ocean ;
 " Burn us utterly in fire."

They received the royal pardon, and requested that feasts, water for the ceremonial purification, palm-leaf lids and

trailers for the water pots and a litter be prepared. The prince and princess donned magic costume. The prince donned

Silken trousers tight at ankle;
 Round the feet a hundred spangles :
 Round the waist a thousand spangles,
 Coat of blue and varied pattern :—
 Hung to dry its fabric moistens,
 Dryer grows if soaked in water ;—
 Round his brows he wore a kerchief
 Folded, bright with varied colours :
 Charms inwoven at each corner,
 In each pattern charms for beauty.

All the officials of state assembled, holding royal umbrellas and yellow pennons :

Right and left were lances clanking ;
 Right and left the fencers fenced.

Prince and princess were carried in a litter, in procession down to the bathing stage ; bathed ; and then home to the palace.

In due course princess Hawk of the Mangrove felt the pangs of child-birth. The Trusty Page was sent to summon the seven mid-wives but none of them were willing to attend ; and he returned to find an empty palace, prince Hawk of the Sea and his consort both dead and a new-born man child.

Now prince Chief of the world lived with his wife of the Flowing Tresses up-land in *Sungai Batu* and he was a kinsman of prince Hawk of the Sea. One night he dreamt that his kinsman was in trouble and setting out for the palace found it just as it was discovered by the Trusty Page. Then he summoned all the chiefs and people, bade them carry out the obsequies of their dead prince and his consort ; and after this duty was fulfilled, he and his wife took the new-born child whom they named *Awang Sulong Merah Muda* home and brought him up with their own daughter princess *Nuramah*. He was taught the Koran and all secular learning, showing miraculous aptitude after seven days of backwardness

in each case. His adoptive father next taught him fencing and the secrets of invulnerability. After that he was circumcised amid the usual festivities.

Cocks in battle night and day
Till the pits were strewn with feathers ;
Flowed in streams the boiling water,
Heaped in mounds the offal rice :
Egg-plants sprouted on the rafters,
Turmeric grew upon the shelves,
Lemon-grass within the kitchen,
For so long the feasting lasted.

The *modin* is summoned. *Awang Sulong Merah Muda*
dons

Robe of linen fine in texture,
Robe down-reaching to the feet :
Turban green from looms of Mecca ;
In his hair a bride-groom's aigrette
Set with diamonds and glisters.

He is carried seven times in procession round the palace and thence to the bathing stage, where he is sprinkled with sacrificial rice and bathed with limes. On his return to the palace he is met and again sprinkled with rice. That night he sits enthroned in public and his fingers are stained with henna. Next morning, he has his meal :

Then he fed as was his custom,
Three mouthfuls and he finished ;
Fourthly he wiped his fingers ;
Fifthly and he would gargle ;
After that he chewed his betel
Sharp and pungent to the palate.
And all his face was flushed with beauty.

He is seated on a banana leaf, and circumcised, the priest charming the knife and the water from spirits of evil !

After that, his teeth are filed and the tooth-filer slain ; and they feast seven days.

It remains only to find him a bride and Chief of the world offers him the princess *Nuramah*, exhorting him "Go not hence; stay here and tend

Our palaces and wattled fences
Court-yard wide and spacious orchards."

Awang Sulong expresses discontent and in anger Chief of the World replies, "Then take yon crazy boat for your inheritance." So, one day, *Awang Sulong* asks the princess *Nuramah* to prepare rice for him. And she serves it up.

White as heart of palm unravelled;
Drifted low at side of platter,
High the files of rice in centre
And at edge a wave-like pattern.

Then he takes his tools and sets out to repair the crazy boat. He enters the forest and invokes the spirits to help him. He wakes and sees the boat splendidly decorated with carved dragons. On hearing of the achievement of what he had deemed an impossible task, Chief of the World flies into a fury, tries in vain to damage the magic boat and kill his adopted son; he demands the price of his tooth-filing and decrees vengeance on all who shall shelter him. All friends are afraid to harbour him till he comes to the house of his youngest aunt, who conceals him in the fowl-house and advises him to go to Crocodile Bay (*Teluk Buaya*) and call upon a magic boat there to come to the surface. He does so and the boat fully rigged floats to the surface and he sails to the Isle of Bananas, takes the juice of the trees and rubs it upon his body; thence to the Isle of *Bêlachan* and smears the filthy condiment over himself; and thence to the Isle of *Jêlutong* and daubs himself with the gum. Then he sets out once more and reaches the land of *Sungai Parun* where *Nakhoda Tua* is overlord. He arrives at the palace, where all the birds of the court-yard greet him and all the royal instruments of music break into sound. •

Princess the Pride of Java sees him and bids the Trusty Page inform her father prince *Nakhoda Tua*, who refuses to

relieve the distress of so dirty a rascal. The princess promises to pay for the cost of his teeth-filing demanded by Chief of the World and orders her page to bathe *Awang Sulong*, whereupon his beauty spots shine apparent

On his breast a chess-board pattern,
On his neck a ring-dove marking,
'Bat a-slumber' on his elbow,
On his back the 'star of morning',
Cheek like slice of golden mango,
Like spur of cock his curving eyebrows,
Fine as lemon-grass his fingers,
Waist the span of a tiny finger,
Legs like rice-grain plump and rounded.

Nakhoda Tua fails at first to recognize him; but when he does so, prepares a ship to set out for *Sungai Batu* and settle the debt with Chief of the World. Chief of the World receives *Awang Sulong* ungraciously and he leaves *Sungai Batu* along with his new-found friends. After his departure, Chief of the World moved by his daughter's tears and his wife's anger allows the princess *Nuramah* to fit out a ship with a virgin crew to bring *Awang Sulong* home. She sails to *Sungai Parun* and meets princess the Pride of Java, who refuses to surrender her charming protegee; and ladies come to blows and wrestling.

Princess *Nuramah* returns to her ship takes a flint-lock and fires at princess the Pride of Java who returns the fire, till *Awang Sulong* prays that a mountain may arise in the sea to divide the combatants. Two such fights occur with no result.

One day prince *Nakhoda Tua* consults with his consort princess *Sekandariah* and they give their daughter princess the Pride of Java in marriage to *Awang Sulong*, and make him *Tengku Muda*. After some months of married life, *Awang Sulong* asks leave to sail away to the land of the Fiery Mountain (*Gunong Bĕrapi*), where prince *Makhdum Sakti* rules. He sails away and on arrival goes ashore in humble dress up to the court-yard of Raja *Angitan Garang* the plighted suitor of princess *Pinang Masek* daughter of Raja *Makhdum Sakti*.

He defeats Raja Angitan Garang at chess, at the target, at *sepak raja*, at cock-fighting. Thereafter they fight a duel to the death. The princess *Pinang Masek* throws betel to each; Rajah *Angitan Garang* catches it in his mouth but *Awang Sulong* on his sword's tip. *Awang Sulong* defeats and slays his opponent and is married to the princess. He again sails away, visits his parents' tombs is reconciled to his uncle Chief of the World and marries the princess *Nuramah*.

Awang Sulong Merah Muda.

Bahawa ada-lah Raja Si Hēlang Laut bēristērikan tuan putēri Si Hēlang Bakau diam di-nēgēri Kuala Sungai Batu. Maka ini-lah raja Mēlayu yang amat kaya:

Kērbau bunting tērayap di-padang;
 Itek angsa tēnang kuala;
 Mērpāti lindongan [langit];
 Liang- kiang tujuh sa-jajar;
 Taman dēngan sa-kērat kota;
 Ēmas perak pēnoh di-rumah
 Salah sēdikit tidak bērputēra.

Maka ka-pada suatu hari bērkata-lah tuanku raja Si Hēlang Laut ka-pada istēri-nya tuan putēri Si Hēlang Bakau, "Wahai adinda, bētapa-kah hal kita ini? Adinda tiada bērputēra; pada pikiran kakanda tērlēbeh lagi kita bērniat dan bērnadzar ka-pada tuhan sēru alam sakalian mudah-mudahan di-kurniakan Allah subhana wataala kita mēndapat putēra." Maka pada pētang jumaat pērgi-lah ia mandi dan bērlimau; pulang lalu di-ambil kēmēnyan puteh bērat sa-kati,

Di-ambil sa-tahil tīnggal sa-kati juga.

"Hai ya Allah, ya tuhan-ku, ya saidi ya maulai Allah taala, tuhan yang sa-bēnar-nya jikalau sah aku orang bērsaka yang bērkubur di-tanah Mēkah, minta-lah hamba bērputēra; dapat sa-orang jadi-lah."

Hata běbėrapa lama-nya, maka sampai-lah ċmpat bulan lalu-lah hamil tuan putėri Si Hėlang Bakau lalu bėrkata tuanku Si Hėlang Laut ka-pada istėri-nya tuan putėri Si Hėlang Bakau, "Sėkarang ini adinda tėlah sampai-lah tujuh bulan; baik kita mėlėnggang pėrut."

Di-pukul taboh larangan,
Mėnyahut taboh yang banyak,
Sėlang-sėli taboh bėrkėliling.

Maka bėrgadoh-lah pėnghulu yang ċmpat suku lėmbaga yang duabėlās suku dėngan sėgala juwak-juwak hulubalang rayat tantėra yang banyak datang mėngadap. Maka titah baginda: "Beta minta buatkan balai, minta sudahkan didalam tiga hari." Maka sėmbah-lah sakalian pėnghulu lėmbaga dan orang bėsar-bėsar: "Titah tuanku patek jungong." Sa-tėlah tiga hari lama-nya, maka mustaed-lah sudah sakalian kėalatan balai itu, lalu bėrtitah baginda: "Jikalau sudah sėdia chukup sakalian-nya, pėrgi-lah panggil isi nėgėri: hėndak chari sakalian pėrmainan, orang

Pandai pėnchak dėngan silat,
Pandai gėndang dėngan gėrėbana,
Pandai rėbab dėngan kėchapi."

Maka pėrdana mėntėri pun mėnyėmbah lalu-lah bėrmohon pėrgi mėnchari bėrjėnis-jėnis pėrmainan sėrta mėmanggil orang yang banyak. Tėlah sampai tiga hari, ia pun balek mėngadap mėmbawa sėgala jėnis pėrmainan itu. Maka bėrhimpun-lah sakalian isi nėgėri, tiada tėntu gėlār dėngan nama. Maka pada waktu yang baik pėtang ahad malam isnin lalu-lah di-mulaĩ bėr-jaga-jaga tuanku Si Hėlang Laut. Maka di-potong kėrbau tiga ekor. Maka bėrtitah tuanku Si Hėlang Laut kapada Bujang Sėlamat: "Pėrgi-lah ģengkau, 'Lamatjėmput bidan yang bėrtujuh." Lalu pėrgi Bujang Sėlamat mėngambil

Tepak jorong, tepak Mangkasar;
Kain chindai panjang bėrambu
(Akan pėmbungkus tepak-nya itu).

Maka di-ambil-nya pula

Sireh yang bĕrgagang ĕmas,
Pinang susun di-bĕlah ĕmpat,
Kapur bĕrlechĕt dĕngan ayer mawar,
Tĕmbakau bĕrnama ranting bĕrjela;
Itu-lah akan pĕngisi tepak jorong.

Sa-tĕlah siap, lalu-lah bĕrjalan Bujang Sĕlamat: apa-bila sampai ka-rumah bidan lalu tĕgak di-bawah kĕlapa gading;

Bĕrkukok si tambang dĕnak,
Mĕmbalas kĕnantan suchi,
Bĕrtutu kĕtitir jantan,
Bĕrbunyi balam tĕmbaga tiga gaya;
Alamat orang ada yang datang.

Lalu bĕrkata bidan yang tua: "Hai Si Kĕmbang China pĕrgi ĕngkau lihat siapa di-bawah itu." Si Kĕmbang pun lalu-lah pĕrgi mĕlihat siapa yang datang: maka tĕrpandang-lah suatu orang bĕrdiri di-bawah kĕlapa gading. Si Kĕmbang China pun balek mĕngatakan kapada Bidan yang tua; bidan pun sĕgĕra-lah kĕluar mĕlihat lalu-lah lĕnnyap kapada Bujang Sĕlamat:

"Kĕrikal gulai maman,
Di-gulai dĕrgan daun chapa :
Apa abang tĕgak di-laman,
Naik ka-rumah abang mĕngapa?"

Lalu di-jawab Bujang Sĕlamat :

"Bagaimana hĕndak mĕnjahit ?
Mĕnjahit jari pun rĕmpak.
Bagaimana hĕndak-lah naik
Tuan rumah bĕlum lagi nampak."

Maka bĕrkata bidan tua: "Hai Si Kĕmbang China lĕkas-lah bĕntangkan tikar." Maka Bujang Sĕlamat pun lalu-lah naik. Maka bĕrkata bidan yang tua:

"Batang padi tĕrbĕlah-bĕlah ;
Yang sa-bĕlah di-makan api.
Bujang Sĕlamat datang ta' pĕnah :
Apa-lah hajat datang ka-mari?"

Lalu di-jawab Bujang Sèlamat :

“Inche mënambang dari Johor
Tërsangkut didalam padi ;
Dato bidan tërbilang mashhur ;
Itu-lah hajat datang ka-mari.”

Maka ada-lah sahaya ini di-titahkan oleh tuanku Si Hëlang Laut mëmanggil dato bidan sërta bidan yang bërtujoh.” Lalu di-jawab bidan yang tua : “Tidak-lah aku datang :

Siapa akan mënunggu rumah-ku ?
Siapa akan mëndang kërbaui kambing-ku ?
Siapa akan mërëbankan itek ayam-ku ?

Mëlainkan pulang-lah ëngkau Bujang Sèlamat dahulu sëmbahkan kapada tuanku Si Hëlang Laut laki-isteri :” di-jawab bidan yang tua : “Mëlainkan pulang-lah juga ëngkau : aku tidak akan datang ka-istana raja

Apa titah ? Apa di-junjong ?
Apa kutok ? Apa di-tanggong ?”

Maka Bujang Sèlamat pun mënëngar kata dëmikian ia pun pulang balek ka-istana ; apabila sampai lalu mëndagap tuanku Si Hëlang Laut sëmbahkan : “Ampun tuanku bëribu-ribu ampun : harap-lah patek di-ampun ka-bawah duli yang maha mulia. Titah yang patek junjong mëmanggil bidan yang tua sërta bidan yang bërtujoh, dia tiada mau : sampai-lah patek kapada bidan yang tua ia tiada mau datang karna

Tiada siapa mënunggu rumah-nya :
Tiada siapa mëndangankan kërbaui kambing-nya.
Tiada siapa mërëbankan itek ayam-nya ?”

Sa-tëlah di-dëngar oleh tuanku Si Hëlang Laut lalu di-titah-nya dëngan murka-nya, merah padam warna muka-nya : “Apa sëbab bidan tiada mau datang ? Tiada patut sakali-kali mëlëbehi kapada raja : insha’ lla taala baik esok pagi beta surohkan sakalian juwak-juwak hulubalang bunoh bidan bërtujoh itu : orang-nya di-bunoh ; hërta-nya di-habis-kan ; rumah-nya di-bakar ; tanah di-bawah rumah tiada di-tinggalkan ; këpala tiang ka-bawah kaki tiang ka-atas : dëmikian timpa daulat beta. Orang mëndërhaka kapada undang

dengan keadilan apa guna di-taroh di-dalam negeri?" Lalu segera-lah sakalian juwak-juwak hulubalang mengambil alat senjata. Di-dalam sa-tengah berkemas-kemas bidan yang bertujoh itu sampai-lah dengan kehemasan :

Ada yang tertinggal anak-nya ;
 Ada yang berpéchéh ibu kaki-nya ;
 Ada yang terurai rambut-nya ;
 Berchichiran kain di-pinggang ;

berlari-lah bidan ketujoh datang mengadap ;

Dari jauh menjunjong duli,
 Sudah dekat langsung menyembah,
 Terangkat kadam jari sa-puluh,
 Kunchup seperti sulur bakong,
 Jari seperti susun sireh :
 Berleher lembut berlidah fasih,
 Menundukkan otak batu kepala.

Demikian-lah sembah-nya :

" Jika di-tutoh dahan meranti
 Di-buat pula kandar kelangan :
 Jika di-bunoh patek nen mati,
 Tuanku juga yang kehilangan.
 Di-buat pula kandar kelangan
 Jerang minyak kelapa-nya muda :
 Tuanku juga yang kehilangan ;
 Orang banyak apa-lah ada ?

Ada pun patek ini

Di-jual bawa, di-gantong tinggi ;
 Di-rendam basah, di-bakar hangus ;

jikalau tuanku hendak beras jual-lah patek ; jikalau hendak bertuah bunoh-lah patek : tidak-lah ada yang lain tuan penghulu patek." Maka titah baginda : "Yang sudah terlalu perbuatan engkau di-ampunkan : yang kemudian jangan di-buat lagi." Lalu menyembah bidan yang bertujoh : "Apa titah

patek junjong-lah : harap-lah ampun tuanku bėribu-ribu ampun ; sėmbah patek harapkan di-ampun : patek pohonkan tuanku buat maulud khėnduri arwah bėrsėrta pula dėngan ayer tolak bala sėrta ayer doa sėlamat kumba-kumba dan jari lipan sėpėrti kėlatan orang mėlėnggang pėrut, sėrta patek pohonkan sakalian juwak-juwak hulubalang sėrta orang yang banyak buatn usongan bėrpagar gėntek akan tėmpat paduka adinda dan ka-bawah duli bėrarak." Maka sakalian juwak-juwak hulubalang sėrta orang yang banyak pėrgi mėngambil batang pinang mėmbuat usongan itu akan tėmpat paduka adinda dan ka-bawah duli bėrarak itu. Maka dėngan sa-kėtika itu habis-lah sudah usongan itu. Maka bėrkata mėntėri raja kapada bidan yang tua maalumkan usongan tėlah siap. Maka lalu di-jawab bidan yang tua : "Mėlainkan kita arak-lah tuan pėnghulu kita pėrgi bėrsiram." Maka sėgėra-lah ia mėngadap tuanku Si Hėlang Laut laki istėri sėmbahkan : "Ampun bėribu-ribu ampun : silakan-lah tuanku dua laki istėri bėrangkat bėrsiram. Sėkarang patek mėmohonkan pakaian dua pėrsalinan suatu pakaian laki-laki suatu pakaian pėrėmpuan." Maka tuan puteri Si Hėlang Bakau pun mėmbuka pėti gewang lalu di-ambil-nya pakaian dua pėrsalinan suatu pakaian laki-laki suatu pakaian pėrėmpuan sėrta di-bėrikan-nya kapada bidan yang tua. Maka di-ambil-nya sakalian pakaian itu lalu mėngadap bidan yang tua : "Silakan-lah tuanku kėdua laki isteri mėmakai tuan puteri kain baju sėrta di-kėnakan dėngan kanching kėrosang chinchin gėlang subang chukup lėngkap-lah sakalian-nya."

Maka di-sarongkan oleh tuanku Si Hėlang Laut

Sėluar sutėra, sėluar alang,
Bėratus chėrmin di-kaki-nya,
Bėribu chėrmin di-pinggang-nya ;

di-pasangkan-nya

Kain chindai neka sėlaseh ;
Jikalau di-jėmur, bėrtambah basah,
Jikalau di-rėndam, bėrtambah kėring :

di-chachak-nya

Těngkolok kămpoh pělangi,
Tiap sudut tiap hikmat,
Tiap sudut tiap pēmatah
Tiap sudut tiap pēmanis :

di-kěnakan chinchin pērmatā intan. Sudah chukup pakaian kědua laki istēri-nya lalu bėrkata-lah bidan yang tua kapada dato mēntēri raja suroh bėrsiapkan sakalian pėrmmainan. Maka di-panggil sakalian juwak-juwak hulubalang. Maka bėrkampong-lah sakalian bunyi-bunyi-an :

Bėdil kėchil mērėndang garam ;
Bėdil bėsar sėdam-sėdam :

lalu di-aturlah juwak-juwak hulubalang Imam Pėrang Kanan, Imam Pėrang Kiri, Raja Laksamana-kapada-Raja, di-naikkan tuanku Si Hėlang Laut laki istēri ka-atas usongan mēmėgang payong ubor-ubor kuning ;

Tombak mēndėrang kiri dan kanan,
Sa-bėlāh kanan orang bėrdikir,
Sa-bėlāh kiri orang pėnyanyi ;

lalu bėrsėlawat tiga kali, mēndėru bunyi suara orang yang banyak, usongan lalu bėrangkat bėrarak bėrkėliling kota langsong bėrarak sampai ka-pėngkalan, disitu bėrhėnti pula sa-kėjap, di-buka sakalian pakaian, di-ganti kain basahan, di-ambil bėdak dan limau ; maka di-ramas bidan yang tua, lalu di-tėpong-tawari tuanku Si Hėlang Laut dua laki istēri-nya, bėrsiram mandi ayer tolak bala dan ayer doa sėlamat ; sudah mandi kědua laki istēri-nya di-kěnakan balek pakai-pakaian lalu bėrarak bėrangkat pulang. Tėlāh sampai ka-istana, lalu mēngadap bidan bėrtujoh kapada tuanku Si Hėlang Laut : “ Patek mēngadap ka-bawah duli ; patek mēmohon mėlenggang pėrut adinda. ” Maka titah baginda : “ Insha’ llah baik-lah : apa-apa kėrja sakalian bidan buat-lah dėngan sėgėra-nya. ” Maka bėrsiap-lah bidan bėrtujoh lalu di-lėnggang pėrut tuan putėri Si Hėlang Bakau tujuh kali : maka habis-lah sakalian pėkėrjaan bidan lalu di-bacha oleh alim ulama doa sėlamat. Maka bėrkata sakalian juwak-juwak hulubalang mēmanggil

sakalian p  rentah hidangan, nasi pun lalu di-angkat orang ka-t  ngah balai di-kurnia   baginda aiapan sakalian. T  lah sudah makan itu, t  mpat sireh pun di-p  ridarkan ; masing-masing pulang-lah. Sa-t  lah itu, orang panggilan pun masing-masing kapada bidan yang tujuh : “ L  pas-lah utang dato bidan, di-b  lakang di-buat lagi.” Lalu di-jawab bidan yang tua : “ Al’hamdu ’l-illahi sudah s  lamat ; insh’ lla taala ingat-lah patek akan p  k  rjaan patek s  ndiri ; jikalau adinda h  ndak b  rput  ra datang-lah g  rak kapada patek ; jangan-lah tuanku b  rsusah hati dari hal paduka adinda itu.” Lalu b  rtitah tuanku Si H  lang Laut : “ Kalau begitu kata dato bidan harap-lah beta kapada dato bidan yang b  rtujuh.” Maka bidan pun mohon-lah kapada baginda laki ist  ri, pulang masing-masing ka-rumah-nya.

Hata b  b  rapa lama-nya, maka sampai-lah g  nap bilangan tuan put  ri Si H  lang Bakau s  mbilan bulan. Maka g  ring-lah tuan put  ri h  ndak b  rsalin, lalu k  dua-nya tuanku Raja Si H  lang Laut m  manggil Bujang S  lamat suroh m  nj  mput bidan yang k  tujuh. Maka Bujang S  lamat pun m  mohon lalu b  rjalan. Maka ia pun sampai-lah ka-rumah bidan yang tua lalu-lah b  rkata, “ Titah m  manggil dato bidan ka-istana ; tuan put  ri Si H  lang Bakau h  ndak b  rsalin, s  dang g  ring. L  kas-lah dato bidan.” Lalu di-jawab bidan yang tua, “ Jangan   ngkau gadoh Bujang balek-lah pulang ; aku tidak-lah p  rgi. Jikalau sunggoih tuan put  ri itu sakit h  ndak b  rsalin, t  ntu-lah datang g  rak-nya ka-pada aku.” Maka Bujang S  lamat pun b  rjalan-lah pula p  rgi ka-rumah bidan yang k  dua. Maka ia pun tiada juga mau p  rgi ; di-surohkan-nya Bujang S  lamat p  rgi dapatkan bidan yang k  tiga. D  mikian juga sa-hingga habis-lah di-jalani k  tujuh-tujuh-nya : d  mikian kata-nya. Lalu b  rfikir Bujang S  lamat, “ Apa-kah fasal-nya bidan ini tidak mau datang ; baik aku pulang balek ka-istana s  mbahkan ka-pada tuanku Raja Si H  lang Laut ;   ntahkan apa khabar-nya s  karang ini tuan put  ri Si H  lang Bakau.” Maka Bujang S  lamat pun balek-lah. Apa-bila ia sampai ka-dalam istana sa-orang hamba Allah pun haram tidak ada ; s  nnyap sunyi di-dalam istana ; habis lari ; taman

dengan sa-kérat kota sa-orang pun tidak ada tinggal. Bujang Sélamat pun masok-lah ka-dalam istana bérdiri di-pintu bilek Raja Si Hélang Laut. Maka di-lihat-nya budak sudah lahir; Raja Si Hélang Laut dua laki istéri télah mangkat. Maka di-lihat-nya kélakuan budak itu ménangis sambil mēngisap ibu kaki ayah bonda-nya. Bujang Sélamat pun hairan mēnguchap “La-ihaha illallah Muhamad rasul-ullah; mēngapa-kah jadi dēmikian ini tuan pēnghulu aku ini? Putéra-nya lahir; ayah bonda-nya mati.” Maka bérkata Bujang Sélamat sa-orang diri-nya, “Sédangkan orang dēkat rumah dan kampong ini habis lari, konon pula aku tinggal sa-orang diri di-sini; jika dēmikian, térlébeh baik aku lari.” Maka Bujang Sélamat pun lari ta’ téntu ara-nya.

Al-kesah. Maka térsébut-lah pērkataan bidan yang bong-su bérfikir ia akan hal jēmputan tuan putéri Si Hélang Bakau hēndak bērsalin, “Baik-lah juga aku pērgi lihat tuan pēnghulu aku; éntah bagai-mana kējadian-nya, hidup mati; baik aku pērgi lihat.” Ia pun lalu bērlari ka-istana. Apa-bila sampai ka-dalam istana, maka di-lihat-nya sa-orang pun tidak ada lagi, sunyi sēnnyap; lalu di-buka-nya pintu bilek di-lihat-nya putéra sudah lahir, tuanku Raja Si Hélang Laut sudah mati. Maka bérfikir-lah ia, “Jika aku kérat pusat-nya baik-kah atau tidak?” Télah putus fikiran-nya lalu di-kérat-nya pusat budak itu dan di-mandikan-nya Awang Sulong Merah Muda, lalu di-mandikan budak itu. Maka di-létakkan dēkat ayah bonda-nya. Maka budak itu pun ménangis lalu mēngisap ibu kaki bonda-nya. Maka bidan pun pērgi-lah mēmbasoh uri tēmbuni dan di-tanamkan-nya sambil ia bérfikir sa-paroh hati-nya hēndak mēnunggu budak itu dan sa-paroh kata-nya, “Sédangkan orang di-dalam istana habis lari, bētapakah hal aku? Jika dēmikian, aku pun baik lari.” Maka ia pun turun dari istana.

Al-kesah. Maka térsébut-lah pērkataan tvanku dato Batin Alam tinggal di-ulu ayer Sungai Batu dēngan istéri-nya tuan puteri Mayang Mēngurai.

Maka ia pun mēndapat suatu alamat kēsusahan: maka bērtitah-lah ia kapada istéri-nya: “Ya adinda, apa-lah hal kita sēkarang ini? Éntahkan apa jadi-nya saudara kakanda

kita sebab malam tadi kakanda mendapat alamat kesusahan : baik kita pergi melihat saudara kita itu." Lalu di-jawab tuan puteri Mayang Mengurai "Jikalau bagitu, ada-nya : baik-lah kakanda." Maka sêgêra-lah dato Batin Alam berjalan ; pada masa itu juga berangkat-lah ia dua laki istêri, Tiada berapa lama antara-nya, maka ia pun datang ka-kota istana tuanku Si Hêlang Laut. Maka apabila sampai ka-dalam istana-nya di-lihat-nya dêngan sunyi sêmu, sa-orang pun tiada lagi di-dalam istana itu. Maka di-dêngar-nya anak-anda têlah lahir ayah bonda-nya mangkat, hairan-lah ia kêdua laki istêri sambil mênguchap 'Astaghpar' dan bêrkata. "Apa sebab-nya sampai dêmikian ini : gêrangan salah bidan mêngêluarkan uri têmbuni, têntu-lah bonda-nya sa-orang sahaja mangkat, ini anakanda lahir ayah bonda-nya sa-kali mati." Maka têrsangat ajaib pada fikiran-ku."

Di-pukul taboh larangan

Mênghut taboh yang banyak

Maka bêrkampong sêgala isi nêgêri ; bêrgadoh pênghulu yang duabêlas suku sêrta mêngtêri dêlapan sêrta juwak-juwak hulubalang datang mêngadap. Maka bêrhimpun-lah rayat tantêra sakalian lalu mêngadap pênghulu yang duabêlas suku kapada tuanku Batin Alam sêmbahkan, "Ampun, patek mêngadap ka-bawah duli ; titah mêmanggil sakalian isi nêgêri. Maka bêrgadoh patek mêngadap ; apa yang mushkil dan susah titahkan-lah ka-pada patek : hênlak di-junjung buat mahkota." Lalu di-jawab tuanku Batin Alim, "Tidak apa, yang aku panggilkkan ka-pada pênghulu yang dua-bêlas sêrta mêngtêri raja dari hal kêmataan saudara-ku ini. Lihat-lah tuan-tuan sakalian. Sudah sampai hukum bilangan-nya. Maka ini-lah hal ; aku minta tanamkan." Maka bêrgadoh sakalian isi nêgêri mêmbuat usongan tujuh tingkat. Sa-têlah siap jênazah, di-mandikan lalu di-sêmbayang lalu di-angkat jênazah ka-kubur talkin di-bacha doa di-tampung dan bêrtaheil sêrta bêrsêdêkah. Sa-têlah sêlêesai, sakalian orang masing-masing pulang-lah balek ka-istana. Maka bêrkata-lah tuanku Batin Alam kapada Mêngtêri Raja dan pênghulu dua-bêlas, "Buat-lah khênduri tiga hari ; apa yang guna ambil-lah sa-kêhêndak hati, melainkan

aku pulangkan ka-pada tuan-tuan sakalian-nya apa yang kurang :

Kerbau lembu mērayap di-padang,
Taman dēngan sa-kērat kota,
Hēta bēnda sēsak di-rumah
Apa yang kurang boleh di-tambah."

Lalu di-jawab sakalian pēnghulu, "Titah patek junjong." Maka orang isi nēgēri pun bērkērja sēpērti adat raja mangkat. Apa-bila sēlēsai sakalian pēkērjaan bērkēnduri, orang masing-masing pun pulang-lah. Maka bērkata-lah tuanku Batin Alam ka-pada istēri-nya tuan putēri Mayang Mēngurai, "Baik-lah kita bawa anak kita ini pulang ka-ulu ayer Sungai Batu ; sudah-lah untong nasib takdir Allah ; apa-lah lagi hēndak di-kata ?" Lalu di-jawab tuan putēri Mayang Mēngurai, "Insh'allah baik-lah." Budak itu pun di-dukong-nya. Maka bērjalan-lah dua laki istēri. Maka ia pun sampai-lah ka-ulu Sungai Batu. Ada pun tuan putēri Mayang Mēngurai itu ada bērputēra sa-orang pērēmpuan bērna nama tuan putēri Dayang Nuramah : maka di-susukan-nya kēdua-nya dēngan Awang Sulong Merah Muda.

Hata bēbērapa lama-nya, bēsar-lah putēra-nya kēdua itu. Maka sangat-lah di-kasehi ayahanda bonda-nya ; chukup lēngkap sakalian inang pēngasoh-nya : maka tahu-lah sudah laba dēngan rugi, burok dēngan baik, mahal dēngan murah. Maka ada-lah kapada suatu hari, maka bērkata-lah tuanku Batin Alam kapada istēri-nya : "Ya adinda, ada pun kēdua putēra kita ini sudah-lah bēsar, ada chukup bērakal kēdua-nya. Maka apa-lah ada utang kapada kita : tērlēbeh baik-lah kita sērahkan bēlanja mēngaji koran dan mērawi Awang Sulong Merah Muda ini dan tuan putēri Dayang Nuramah kēdua-nya surohkan bēlajar." Ada pun Awang Sulong Merah Muda di-hantarkan ka-rumah tuan kadzi Alim. Maka bērtitah-lah tuanku Batin Alam kapada tuan kadzi Alim itu. "Beta ini datang bērhajat kapada tuan kadzi : beta minta ajarkan anakanda ini mēngaji koran dan mērawi." Maka tuan kadzi pun mēnjunjong duli, sēmbah-sēmbah-nya. "Ampun patek mēngadap duli titah patek junjong. Maka boleh-lah patek ajari sa-bērapa yang dapat kapada patek."

Maka tuanku Batin Alam pun balek-lah pulang ka-istanya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan kadzi Alim itu : maka sampai-lah kapada pětang khamis malam jumaat ; lalu-lah di-ambil oleh tuan kadzi koran, sërta di-panggil-nya Awang Sulong Merah Muda ; “Mari-lah tuan, kita mēngaji.” Maka Awang Sulong Merah pun datang-lah : tuan kadzi mēmbuka koran mēngajar Awang Sulong Merah Muda mēmbacha aoudzibi'llah. Maka Awang Sulong Merah Muda pun mēnutupkan koran itu ; maka tiada-lah ia mahu mēngikut pēngajaran tuan kadzi Alim itu. Maka hairan-lah tuan kadzi mēlihatkan kēlakuan putēra raja itu ; bērfikir-lah ia sēbab anak raja ini bēlum chukup akal-nya. Maka tuan kadzi itu pun mēnyimpan koran balek. Pada malam kēdua itu kadzi Alim pun mēngajar juga koran di-buka oleh tuan kadzi ; maka di-tutupkan oleh Awang Sulong Merah Muda ; tiada di-ikut-nya pēngajaran guru-nya itu. Sa-hingga sampai-lah malam yang kētujoh : maka di-buka tuan kadzi koran lalu di-ajari-nya Awang Sulong Merah Muda ; ia-pun mahu-lah mēngikut pēngajaran guru-nya itu.

Kadzi mēmbacha sa-hēlai
 Ia mēmbacha sa-juz :
 Kadzi mēmbacha sa-juz
 Ia mēmbacha tiga juz ;
 Kadzi mēmbacha dua puloh juz,
 Ia mēmbacha sampai khatam.

Maka hairan-lah tuan kadzi Alim itu mēlihat hal putēra raja itu. Maka bēlum pērnah lagi ia mēlihat kanak-kanak samacham ini : kēramat sunggoh-lah anak raja ini. Maka tuan kadzi pun mēnguchap shukur “Alhamdu' lillahi rabbi'l al amin” sērta mēmbacha doa sēlamat : “Tuan pēnghulu patek ini tēlah dapat mēngaji Koran dēngan mudah-nya di-kurniakan Tuhan rabbi'l al amin ; baik-lah hantarkan kapada ayahanda bondanya.” Maka pada kēesokan hari, tuan kadzi pun bērkēmas-lah bērjalan mēnghantarkan Awang Sulong Merah Muda kapada tuanku dato Batin Alam. Hata bēbērapa lama antara-nya ia pun sampai-lah ka-istana. Maka tuan kadzi pun mēnyembah : “Ampun tuanku bēribu-ribu ampun, harap-lah patek di-ampuni

ka-bawah duli yang maha mulia : titah suroh mēngajari paduka anakanda mēngaji koran ; sēkarang ini sudah-lah khatam koran dan mērawi. Maka ini-lah hal patek mēngadap." Sa-tēlah di-dēngar oleh dato Batin Alam, maka amat-lah suka chita rasa hati-nya kēdua laki istēri sērta mēnguchap shukur kapada tuhan sēru sakalian alam, lalu di-kurniakan-nya hadiah kapada tuan kadzi ēmas sa-taka kuning. Maka bērtitah baginda : "Ada pun anakanda sudah khatam dapat mēngaji koran dan mērawi : maka tinggal-lah lagi bēlajar kitab nahu dan mantek, mēlainkan harap-lah beta yang tuan kadzi boleh hantarkan kapada tuan Malim Kēchil yang ada tinggal di-hujung nēgēri ini." Maka di-jawab tuan kadzi Alim ; sēmbah-nya, "Ampun patek mēngadap ka-bawah duli : apa titah patek junjong-lah." Maka tuan kadzi pun bērjalan-lah mēnghantarkan Awang Sulong Merah ka-rumah Malim Kēchil. Hata bēbērapa lama-nya, maka ia pun sampai-lah ka-rumah tuan Malim Kēchil. Apabila sampai lalu ia mēmbēri salam "Assalam 'alaikum ya Malim Kēchil." Maka di-jawab Malim Kēchil ; "Wa 'alaikum'u salam : ya tuan kadzi, apa-lah hajat tuan kadzi datang kapada hamba ? Silakan dudok." Maka di-bēri-nya tuan kadzi itu makan sireh. Maka tuan kadzi pun makan sireh, lalu-lah bērkata tuan kadzi kapada tuan Malim, "Sa-bēsar-bēsar-nya hajat hamba datang ka-mari ini, hamba di-titahkan tuanku Batin Alam ia minta ajarkan putēra-nya ini Awang Sulong Merah Muda mēngaji kitab nahu dan mantek." Maka di-jawab oleh tuan Malim Kēchil, "Insha'llah taala baik-lah itu ; sa-bērapa yang ada dapat kapada hamba boleh-lah hamba ajari." Maka tuan kadzi Alim pun bērkata-lah kapada Awang Sulong Merah Muda : "Tinggal-lah tuanku ; dudok di-rumah tuan Malim Kēchil ini : patek hēndak balek." Maka tuan kadzi pun bērjalan-lah balek pulang ka-rumah-nya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan Malim Kēchil.

Pada masa yang baik pētang khamis malam jumaat, apabila sudah lēpas sēmbayang maghrib tuan Malim Kēchil pun mēngambil kitab, lalu-lah di-buka-nya mēngajar Awang Sulong Merah Muda. Maka tidak-lah Awang Sulong Merah Muda mahu mēngikut pēngajaran guru-nya : tuan Malim Kēchil mēmbuka kitab ia mēnutupkan kitab itu. Maka hairan-lah hati

tuan Malim Kéchil; “Bétapa-lah hal aku hëndak mēngajari putéra raja ini?” Pikiran-nya barangkali sēbab bēlum chukup akal-nya: maka tuan Malim Kéchil pun bērhēnti-lah. Maka pada malam yang kēdua itu maka tuan Malim Kéchil pun pērgi mēngambil kitab-nya lalu di-bawa-nya ka-hadapan Awang Sulong Merah Muda lalu di-ajari-nya. Maka di-tutupkan oleh Awang Sulong Merah Muda; tidak-lah ia mahu mēngikut pēngajaran tuan Malim Kéchil. Bēbērapa di-gagahi tuan Malim Kéchil, maka tidak-lah juga ia mahu mēnurut. Maka sampai-lah pada malam yang kēenam dēmikian juga sa-hingga sampai-lah pada malam yang kētujoh; maka tuan Malim Kéchil pun lalu mēngambil kitab dan di-ajari-nya baharu-lah Awang Sulong Merah Muda mēngikut pēngajaran tuan Malim Kéchil itu. Maka suka-lah tuan Malim Kéchil.

Guru mēmbacha sa-hēlai,
 Ia mēmbacha sa-puloh hēlai;
 Guru mēmbacha tiga hēlai.
 Ia mēmbacha tiga puloh hēlai.

Maka habis-lah dapat kapada-nya sakalian kitab tuan Malim Kéchil lēbeh kurang sa-tinggi dudok. Maka tuan Malim Kéchil pun hairan-lah hati-nya: “Kēramat sunggoh putéra raja ini rupa-nya: padan-lah sa-hari ia lahir ka-dunia sa-hari ayah bonda-nya mangkat.” Maka tiada-lah payah lagi tuan Malim Kéchil mēngajar Awang Sulong Merah Muda. Maka tuan Malim Kéchil pun mēnguchap shukur kapada tuhan sēru alam sērtā mēmbacha doa sēlamat bēbērapa mēmuji Allah azawajal al hamdu’lillahi rabbi’l al amin. Maka amat-lah suka-chita hati-nya tuan Malim Kéchil sambil mēnggosok-gosok bēlakang Awang Sulong Merah Muda. Maka pada kēesokan hari-nya, tuan Malim Kéchil pun bērkata-lah: “Hai anakanda Awang Sulong Merah Muda, baik-lah kita pērgi ka-rumah tuan kadzi Alim sēbab tuan pun sudah dapat pēlajaran kitab.” Lalu di-jawab oleh Awang Sulong Merah Muda: “Mana-mana pērentah ayahanda-lah.” Maka tuan Malim Kéchil pun bērjalan-lah bērdua dēngan Awang Sulong. Maka tiada bērapa lama ia-pun sampai-lah ka-rumah tuan kadzi Alim: apabila sampai ia-pun mēmbēri salam lalu di-jawab tuan kadzi: “Wa’alaikum’u’salam,”

lalu berkata-lah tuan kadzi, "Silakan-lah duduk tuan Malim Kéchil. Apa khabar?" Lalu di-jawab oleh tuan Malim Kéchil: "Khabar baik, tuan kadzi. Alhamdu'lillahi sudah-lah dapat sakalian kitab yang ada kapada hamba, lêbeh kurang sa-tinggi duduk." Maka tuan kadzi pun suka-lah hati-nya. Maka berkata-lah tuan kadzi Alim kapada tuan Malim Kéchil: "Tênlêbeh baik kita hantarkan balek putëra raja ini: adinda tuan Malim Kéchil boleh bër sama-sama sakali mêngadap." Lalu di-jawab tuan Malim Kéchil; "Insha'llah baik-lah kakanda." Maka tuan kadzi dan tuan Malim Kéchil bërjalan-lah mêng-hantar-kan Awang Merah Muda. Maka ia-pun sâmpai-lah ka-istana tuanku Batin Alam: apabila sâmpai lalu-lah mênjunjong duli lalu bër titah tuanku Batin Alam: "Apa khabar, tuan kadzi dan tuan Malim Kéchil?" Maka di-jawab oleh tuan kadzi: "Ampun tuanku bëribu-ribu ampun. Maka ini-lah patek kèdua datang mêngadap mênnyëmbah-kan ampun patek mêngadap ka-bawah duli yang mulia, titah mênnyuroh mênserahkan paduka anakda Awang Sulong Merah Muda kapada tuan Malim Kéchil mêngaji kitab dan mërawi: maka ini-lah tuan Malim Kéchil datang bër sama-sama patek mênghantarkan paduka anakda mêngadap ka-bawah duli. Maka tëlâh dapat-lah paduka anakda sakalian yang ada kapada tuan Malim Kéchil lêbeh kurang sa-tinggi duduk." Lalu-lah bër titah tuanku Batin Alam "Alhamdu 'lillahi tëlâh lëpas-lah utang tuan kadzi dan utang tuan Malim Kéchil didalam hukum shareat." Lalu-lah mênnyëmbah tuan kadzi: "Ampun tuanku bëribu-ribu ampun; bër mohon-lah patek kèdua ini." Maka titah tuanku dato Batin Alam: "Insha'llah baik-lah; tiada-lah apa-apa betâ hëndak mêmberî hadiah kapada tuan Malim Kéchil, mëlainkan tuan kadzi bërî-lah sa-paroh ëmas yang sa-taka kuning dahulu itu." Maka mênnyëmbah tuan kadzi: "Titah tuanku patek junjong." Maka tuan kadzi-kèdua itu pun bër mohon-lah.

Hata hëbërapa lama-nya pada suatu hari, maka titah tuanku dato Batin Alam kapada istëri-nya: "Baik-lah adinda kita kahwinkan anakanda tuan putëri Dayang Nuramah dëngan Awang Sulong Merah Muda." Lalu di-jawab tuan putëri Mayang Mëngurai: "Apa kakanda gadohkan? Lauk di-kiri, pisau di-kanan: kakanda bër anak laki-laki, adinda bër anak

përémputan. Tètapi terlèbeh baik kakanda sëndiri mèmberì nasihat kapada anakanda Awang Sulong Merah Muda supaya ia tètap di-sini." Maku titah tuanku dato Batin Alam : " Biarlah dahulu, karna kakanda mêngajar sakalian ilmu dunia." Maka pada suatu hari bërtitah-lah tuanku dato Batin Alam kapada Awang Sulong Merah Muda : " Hai anak-ku, sêkarang sudah-lah dapat mêngaji kitab dan mërawi, tinggal-lah lagi pënchak dëngan silat, apong dëngan kèbal : tiada-lah payah bëlajar kapada orang : ayahanda boleh mêngajari." Lalu mën-yëmbah Awang Sulong Merah Muda : " Sëdangkan kapada orang lagi usaha bëlajar, konon-lah pula kapada ayahanda sëndiri."

Maka pada masa yang baik pëtang ahad malam isnin, maka tuanku dato Batin Alam pun mêngambil bëlabat dua bilah ; suatu di-bërikan-nya kapada Awang Sulong Merah Muda. Maka baginda pun lalu mëmbuat langkah tiga : sërta bërtitah-lah ia : " Bagaimana përbuatan ayahanda mëlainkan ikut-lah oleh anakanda." Maka tërchëngang-lah Awang Sulong Merah Muda sambil bërdiri bërtëlëkan pinggang ; tiada ia mahu mêngikut ; tëmënonong sambil mëmëgang bëlabat itu. Lalu di-bawa dato langkah lima : tiada ia mahu juga. Dan di-bawa mërëndah : tiada juga ia mahu ; këmudian di-pëchah langkah gëlombang duabëlas ; tiada-lah juga ia mahu mêngikut. Lalu bërtitah tuanku dato Batin Alam " Hai anak-ku Awang Sulong Merah Mudatiada-kah mahumëngikut pëngajaran-ku ? Hëndak bëlajar kapada orang-kah ? " Lalu mën-yëmbah Awang Sulong Merah Muda : " Sëdangkan kapada orang lagi bërguru, konon-lah pula kapada ayahanda sëndiri." Maka balek-lah bërmmain sa-mula tuanku dato Batin Alam : di-bawa bërmmain tinggi bagai hëlång bërbega : lëtëh-lah sudah badan tuanku dato Batin Alam sëbab bërmmain tiada di-ikuti. Lalu bërtitah-lah ia : " Lëpaskan-lah : tuju ayahanda ini." Maka mën-yëmbah Awang Sulong Merah Muda : " Insha'llah baik-lah ayahanda." Sa-tëläh di-kata " tuju " pun, tiba di-tëpiskan Awang Sulong Merah Muda : tangan kanan mënangkis bëlabat, tangan kiri mënëpokkan këpala lalu jatoh-lah têngkolok di-këpala dato ka-tanah. Maka suka-lah hati baginda sëbab anakanda tëläh pandai sakalian përmmainan : tinggal lagi apong dëngan kèbal. Maka titah baginda : " Baik-lah anakanda, përgi-lah mandi bërlimau pada

malam jumaat limabelas hari bulan bernama ini.” Maka Awang Sulong Merah Muda pun bermohon mandi berlimau : sa-telah sudah lalu-lah pulang. Maka berlari-lari-lah baginda mengambil sa-bilah keris buatan Menjapahit : maka di-nanti-nya di-muka tangga. Maka apabila Awang Sulong Merah Muda balek daripada mandi naik tangga bongsu, lalu-lah di-tikam oleh baginda akan dia : maka memohon semangat besi bergulung balek tungtong-nya ka-pangkal keris : di-champakkan oleh baginda keris itu, di-ambil pula batu berat sa-pikul di-humbankan-nya ka-kepala Awang Sulong Merah Muda. Lalu di-sepak-nya Awang Sulong Merah Muda terlambong-lah batu itu ka-atas, ada satinggi pohon kelapa belia. Maka suka-lah hati Awang Sulong Merah Muda melihat kelakuan ayahanda baginda menchoba dia itu.

Hata selang beberapa lama antara-nya, kapada suatu hari bertitah tuanku dato Batin Alam kapada isteri-nya. “Apa-lah pikiran adinda seperti anakanda Awang Sulong ? Ia pun sudah besar : kitab koran dan rawi pun sudah dapat dan apong kebal demikian juga : baik-lah kita khatankan.” Maka menyahut isteri-nya : “Baik-lah kakanda, chukup lengkap kapada kita : baik kita memanggil sakalian isi negeri.” Maka titah baginda suroh.

Pukul taboh larangan,
 Titir chanang pemanggil,
 Palu gong pelaung :
 Menyahut taboh yang banyak,
 Selang-seli, taboh berkeling.

Maka segera-lah penghulu yang empat suku, serta lembaga yang duabelas suku dengan juwak-juwak hulubalang rayat tintera kecil dan besar tua dan muda laki-laki dan perempuan datang mengadap lalu menyembah : “Ampun tuanku beribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia. Betapa-lah hal tuanku ?

Dimana musoh akan datang ?
 Mana tebing akan runto ?
 Atau kubu akan di-juang ?
 Atau ubat akan di-jemur ?

Mana sēnapang akan di-ampai?
 Mana jamban di-kēnchah dagang?
 Atau parit sudah tēmbus?
 Atau aur kurang bēla?
 Angkatan mana yang akan tiba?"

Maka titah tuanku dato Batin Alam: "Bukan-nya nēgēn akan gadoh beta mēmanggil tuan-tuan sakalian, mēlainkan sēkarang beta hēndak minta buatkan balai, minta tumbukkan padi, minta ambilkan kayu api, minta sudahkan didalam tiga hari-ini, karna hēndak bēralat mēlēpaskan malu mēngkhatankan anak-ku ini Awang Sulong Merah Muda; hēndak mēnggēlanggang tujuh hari lama-nya, dan hēndak mēmotong kērbau ēmpat-bēlas ekur." Maka mēnyēmbah pēnghulu yang ēmpat suku, sērtā lēmbaga yang dua-bēlas suku: "Sa-bēnar-nya tuanku: titah tuanku, patek junjong." Maka titah baginda kapada mēntēri raja: "Baik-lah mēnchari pērmmainan

Pērtama sabong dēngan judi,
 Kēdua pēnchak dēngan silat,
 Kētiga dikir dan nyanyi,
 Rēbab kēchapi gēndang sērunai."

Maka bērmohon-lah mēntēri raja sērtā pēnghulu yang ēmpat suku, lēmbaga yang duabēlas suku bērjalan mēmanggil sakalian isi nēgēri sērtā mēnchari bērjēnis-jēnis pērmmainan itu. Sa-tēlah mustaed-lah siap sakalian kēalatan itu, maka mēngadap balek mēntēri raja sērtā orang yang banyak datang mēmbawa sakalian pērmmainan. Maka pada masa kētika yang baik pētang ahad malam isnin di-mula-lah bērkērja. Maka tombak pun di-uraikan, dan payong pun bērkēmbangan-lah dan bēdil pun bērbunyi-lah sēdēram-sēdēram. Maka juwara pun leka bērmemain judi dan mēnyabong: dan ada yang mēnembak sasaran dan ada yang bērchatur dan bērsepak raga, dan sērēdam napiri pun bērbunyi-lah dan sa-tēngah-nya bērdikir dan mēnyanyi. Maka tiada lagi tēpērmēnai banyak-nya hamba Allah itu: tiada-lah tēntu gēlar dēngan nama-nya.

Sabong bērtunda bulu ayam,
 Sabong ta' bērhēnti siang malam,

Ayer dideh mēnganak sungai,
 Kērak nasi mēmbusut jantan,
 Tērong bērbuah di-gēlēgar,
 Kunyit bērhimpang atas para
 Sērai bēranak atas dapur:
 Kēpala kērbau di-buat tungku.

Maka sampai-lah dua kali tujuh hari, kēja pun hēndak di-langsungkan, lalu bērtitah-lah tuanku dato Batin Alam kapada Bujang Sēlamat :

“ Sēlamat bukan zaman banggi
 Sēlamat orang zaman dahulu
 Bēlum di-suroh sudah pērgi:
 Bēlum di-panggil sudah datang :

Sēkarang hēndak-lah mēmanggil 'to mudin raja.” Maka Sēlamat pun bērmohon lalu bērsiap mēngambil

Tepak jorong tepak Mangkasar;
 Sireh yang bērgagang ēmas
 Pinang susun di-bēlah ēmpat
 Kapur bērlechēt dēngan ayer mawar,
 Tēmbakau bērna nama ranting bērjela.
 Itu-lah akan pēngisi tepak jorong.

Sa-tēlah lēngkap tēmpat sireh, Sēlamat pun mēngadap tuan putēri Mayang Mēngurai mēmohonkan kain pēndukong tepak. Maka sēgēra-lah di-buka-nya pēti gewang' di-ambil

Kain chindai, chindai jantan
 Panjang ēmpat-puloh ēmpat
 Chukup lima dēngan rambu ;

lalu di-bērikan kapada Bujang Sēlamat

Tēpak di-bungkus, lalu di-dukong ;
 Sēlamat bērmohon lalu bērjalan.

Maka sēlang bērapa lama antara-nya Bujang Sēlamat pun sampai-lah ka-rumah 'to mudin raja. Maka bērtanya 'to mudin raja sambil bērpantun :

“Batang padi di-sarong bēnah ;
 Yang sa-bēlah bējari-jari :
 Bujang Sēlamat datang ta’ pēnah :
 Apa-kah hajat datang kamari ?”

Lalu mēnyahut Bujang Sēlamat :

“Inche mēnambang dari Johor,
 Singgah lalu ka-Indragiri :
 Datō mudin tērbilang mashhur
 Itu-lah hajat datang ka-mari.”

Maka Bujang Sēlamat pun bērjabat tangan sambil mēnyorongkan tēmpat sireh : lalu di-sambut oleh datō mudin. Maka bērkata Bujang Sēlamat : “Ada pun sahaya ini dititahkan tuanku datō Batin Alam mēnyuroh panggil datō mudin karna ia hēndak mēnghatikan anakanda Awang Sulong Merah Muda.” Maka di-jawab datō mudin : “Insha’llah baik-lah itu : titah tuanku patek junjong.” Mudin pun bērkēmas mēngambil kain baju-nya : maka bērjalan-lah mudin dēngan Bujang Sēlamat mēnuju ka-istana ; sa-tēlah tiba, lalu mēngadap sēmbahkan. “Ampun tuanku bēribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia.” Maka titah tuanku datō Batin Alam : “Sēbab beta mēmanggil datō mudin karna hēndak mēnghatikan anakanda Awang Sulong Merah Muda.” Maka mēnyēmbah-lah datō mudin : “Insha’llah baik-lah tuanku : titah patek junjong.” Maka sampai pada masa kētika yang baik pētang ahad malam isnin, pēnghulu dua-bēlas suku pun mēngērahkan sakalian orang. Maka bērkata mēntēri dēlapan kapada sēgala jawatan hulubalang : “Pētang ini kita balek mēmulaī bērjaga-jaga.” Mēriam pun bērbunyi-lah : kēbēsaran pun di-turunkan oleh sakalian juwak-juwak hulubalang : tombak di-uraikan : payong pun bērkēmbangan : pēdang tērampai ; tunggul mērual tērpasang bērkibar-kibaran. Maka datō mudin raja pun mēmohonkan pakaian jubah dan sērban dan chinchin, sa-lēngkap pakaian putēra raja-raja. Maka di-pakai Awang Sulong Merah Muda

Sēluar panjang panjut kaki,
 Mēratus chērmin di-kaki,
 Mēribu chērmin di-pinggang :

Di-pakai jubah kasa halus
 Jubah meleret sampai kaki ;
 Sërban kashmiri warna hijau
 Bukan buatan nĕgĕri ini,
 Buatan Arab nĕgĕri Mĕkah :
 Tajok sunting bĕrkarang,
 Bĕrtatah intan dĕngan pudi.

Maka bĕrtambah-tambah-lah chantek gilang-gĕmilang
 chahaya muka Awang Sulong Merah Muda. Maka bĕrkum-
 pul-lah sakalian juwak-juwak pĕnglima pĕrang kanan pĕnglima
 pĕrang kiri pĕnglima raja pĕnglima bĕsar, raja mĕntĕri laksama-
 na masing-masing mĕmĕgang kĕbĕsaran. Maharaja mĕntĕri
 pur mĕnjulang Awang Sulong Merah Muda : kadzi bĕrsĕlawat
 tiga kali dĕngan nyaring suara-nya, sa-hingga mĕndĕram-lah
 bunyi di-jawab orang.

Bĕdil kĕchil mĕrĕndang garam ;
 Bĕdil bĕsar sĕdĕram-sĕdĕram ;
 Sabĕlah kanan orang bĕrdikir ;
 Sabĕlah kiri orang pĕnyanyi ;
 Sabĕlah kanan orang mĕmĕnchak ;
 Sabĕlah kiri orang bĕrsilat ;

lalu-lah bĕrarak kĕliling kota istana tujuh kali ;

Pĕndekar leka bĕrsilat
 Ahli leka bĕrdikir
 Khalipah leka bĕrdabus.

Langsong bĕrarak-lah ka-pĕngkalan bĕrhĕnti sa-bĕntar
 mĕmandikan Awang Sulong Merah Muda. Maka di-buka
 sĕgala pakai-pakaian, di-ganti dĕngan kain basahan. Mudin
 pun sĕgĕra-lah mĕramas limau : di-tĕpong-tawar-lah di-bĕdak
 di-limau dan di-mandikan akan Awang Sulong Merah Muda.
 Sa-tĕlah sudah, di-kĕnakan balek pakaian lalu bĕrarak ka-
 istana ; apabila sampai di-muka tangga bĕras basahan pun di-
 taburkan orang-lah. Maka Awang Sulong Merah Muda pun
 di-dudokkan orang di-atas pĕtĕrana kĕemasan. Ada pun sĕgala
 anak istĕri mĕntĕri hulubalang dĕlapan di-kiri dĕlapan di-kanan
 dudok di-atas pĕtĕrana mĕngadap ; masing-masing mĕnyĕlam-
 pai sĕlendang kain kuning : dan sĕgala anak hulubalang yang

laki-laki sĕmua mĕnyĕlampai dan mĕmĕgang pĕdang sĕrta tom-bak mĕndĕrang ; sa-bĕlah kanan Awang Sulong tuan kadzi di-sa-bĕlah kiri tuan Malim Kĕchil. Maka sa-kĕtika lagi hidangan pun di-tatang orang-lah : maka makan-lah sakalian orang yang hadir : kadzi pun mĕmbacha doa sĕlamat : habis-lah sudah sakalian-nya, tĕmpat sireh pun di-pĕridarkan. Maka Awang Sulong pun mĕmbangkit daripada pĕtĕrana kĕĕmasan lalu mĕmbuka sakalian pakaian. Maka sa-kĕtika lagi, hari pun malam-lah :

Ahli leka bĕrdikir
Khalifah leka bĕrdabus
Pĕndekar leka mĕmĕnchak.

sa-hingga sampai tĕngah malam : Mudin pun mĕngĕnakan balek pakai-pakaian Awang Sulong Merah Muda. Maka pĕndekar pun mĕnghampiri ;

Dari jauh mĕnjunjong duli,
Sudah dĕkat langsung mĕnyĕmbah,
Tĕrangkat kadam jari sa-puluh,
Kunchup sĕpĕrti sulur bakong,
Jari sĕpĕrti susun sireh.

lalu mĕnarikan hinai, sĕrta mĕmukul rĕbana lagu chĕrachap hinai. Maka hari pun hampir akan siang : ayam pun tĕlah bĕrkokok dan jĕmputan sakalian pun mĕngantok masing-masing tidur-lah : sa-kĕtika lagi orang pun mĕmotong kĕrbau : tukang pĕmasak pun bangkit-lah mĕmasak : sĕgala pĕmĕrentah pun bĕrtatang-lah mĕmbĕri sakalian orang jĕmbutan makan minum. Maka tĕmpat sireh pun di-pĕridarkan-lah. Sa-tĕlah itu masing-masing pulang : mudin tinggal-lah. Pada kĕesokan hari waktu suboh bĕrĕndam-lah Awang Sulong Merah Muda : hidangan pun di-hantarkan orang-lah. Maka santap-lah Awang Sulong Merah Muda :

Santap ia santap bĕradat,
Dua suap kĕtiga sudah,
Kĕĕmpat basoh tangan,
Kĕlima kumur-kumur,
Kĕĕnam makan sireh,

Kelat jatuh ka-rëngkongan,
Sëri naik ka-përoman,
Paya-paya bërserang panjang.

Maka bërangkat-lah ia naik ka-istana, lalu di-buang kain basahan, di-ganti dëngan kain baik : lalu di-dudokkan di-atas batang pisang dan di-kënan-lah oleh mudin sëpit dan shahadat pun di-ajarkan-lah sambil di-turiskan pisau itu. Sa-tëlah putus, tinggal tasak, di-kënan tangkal bisa ; di-hëmbuskan tangkal hantu pari ; tangkal hantu ayer pun di-tawarkan : orang bërselawat tiga kali : alamat tëläh tërbuang daging darah putëra raja bësar : tëmpat përaduan lalu di-sëdiakan : mudin pun di-bëri-lah makan. Maka tëmpat sireh pun di-përidarkan orang-lah sa-këtika lagi, mudin pun përgi mëngadap tuanku dato Batin Alam sëmbahkan : “ Ampun tuanku, bëribu-ribu ampun sudah-lah lëpas anakanda daripada utang patek.” Maka mënnyahut Awang Sulong Merah Muda : “ Hai dato mudin tolong-lah tangkal lagi sahaya ini sëbab dato mudin akan pulang sahaya akan tinggal.” Maka bërtitah tuanku dato Batin Alam : “ Sudah-lah lëpas utang dato mudin, tinggal-lah mënanggal kundang : ” lalu bërtitah suroh ambil tiga rial batu bërikan kapada dato mudin. Lalu bërmohon-lah dato mudin raja. Maka titah baginda : “ Sampai tiga hari balek-lah dato mudin ka-mari.” Maka mënnyëmbah dato mudin : “ Titah tuan-ku patek junjong.” Sa-tëlah tiga hari lama-nya, mudin pun mëngadap balek mëngganti tasak dan ubat yang baharu.

Sa-bërmula, sëlang bëbërapa lama antara-nya, Awang Sulong Merah Muda pun sënang-lah sudah sëmboh. Maka bërkata tuan putëri Mayang Mëngurai ka-pada tuanku Batin Alam, “ Baik-lah kita asahi gigi Awang Sulong ini ; jangan-lah kita mëmanggil orang lain ; sama-sama kita jadi-lah.” Lalu di-potong sa-ekur kërbaui ; di-panggil orang dëkat rumah lalu di-asahi-nya-lah gigi Awang Sulong Merah Muda. Tëläh sudah maka tëläh sudah gigi di-asah, tukang asah pun di-bunoh lalu di-kafani dan di-tanam sërtä di-khëndurikan hingga pënujoh-nya : upah asah-nya di-bërikan kapada Bujang Sëlamat suroh hantarkan kapada anak istëri-nya maka rial

pun di-sambut-nya; ia pun mēratap-lah anak bēranak sēperti tidak sēdarkan diri-nya, sēbab laki-nya sudah mati di-bunuh raja itu. Bahwa bērhēnti-lah pērkataan anak istēri tukang pēngasah itu, tērsēbut pula pērkataan tuanku dato Batin Alam bērtitah kapada istēri-nya tuan putēri Mayang Mēngurai “Ya, adinda, sēkarang putēra kita ini sakalian sudah bēsar; tinggal lagi utang bērumah-tangga.” Lalu mēnyahut istēri-nya: “Apa-lah kakanda gadohkan fasal itu? Kakanda bērputēra laki-laki: adinda bēranak pērēmpuan: lauk di-kanan pisau di-kiri; lambat laun bērtēmu juga.” Maka, ada-lah ka-pada suatu hari bērtitah tuanku dato Batin Alam ka-pada Awang Sulong Merah Muda: “Hai anak-ku jangan-lah ēngkau pērgi, ka-mana-mana, mēlainkan bēla-lah

Kota dēlapan pagar sasak,
Kampong bēsar halaman lebar:

mēlainkan ayahanda pulangkan-lah kapada anakanda.” Maka mēnyēmbah Awang Sulong Merah Mada: “Ampun, tuanku, bēribu-ribu ampun: harap-lah di-ampun ka-bawah duli yang maha mulia. Tidak-lah sa-kali-kali patek lalu bēla

Kota dēlapan pagar sasak,
Kampong bēsar halaman lebar.”

Maka titah baginda dēngan murka -nya: “Jikalau ēngkau tiada lalu mēmbēla

Kota dēlapan pagar sasak
Kampong bēsar halaman lebar,

bēla-lah pērahu burok sēmpang-sēmpong di-pēngkalan itu.” Maka sēmbah Awang Sulong Merah Muda: “Insh” allah, baik-lah ayahanda bonda.” Maka ada pada suatu hari tuanku Batin Alam pun pērgi bērjalan laki-istēri bērmmain di-dalam

Kota dēlapan pagar sasak.

Maka tinggal-lah Awang Sulong mēnunggu rumah dēngan tuan putēri Dayang Nuramah. Lalu bērkata Awang Sulong, “Ya adinda baik-lah adinda masak nasi gulai karna pērut kakanda sudah lapar.” Maka tuan putēri itu pun pērgi-lah ka-dapur bērmasakan nasi dēngan gulai; apa-kala sudah masak lalu di-sēndok tuan putēri Dayang Nuramah nasi

Puteh sěpěrti umbut di-sěntak,
 Di-rusok awan běrjunjong,
 Di-těngah awan bėrarak,
 Di-tėpi sėmut bėriring.
 Patah boleh di-pėtaubkan.

Hidangan di-tatengkan ka-sėrambi lalu santap Awang Sulong

Dua suap kėtiga sudah,
 Kėempat basoh tangan,
 Kėlima kumur-kumur,
 Kėenam makan sireh,
 Kėlat naik ka-rėngkong,
 Sėri naik ka-muka.

Lalu bėrkata Awang Sulong ka-pada tuan putėri, “Bėri-lah kakanda kapak dua buah bėliyong dan kėrpatil.” Lalu di-jawab-nya, “Apa-lah guna-nya ka-pada kakanda kapak yang dua buah.” Lalu di-jawab Awang Sulong, “Kakanda hėndak mėmbaiki pėrahu yang sėmpang-sempong di-pengkalan itu.” Lalu di-ambil Dayang Nuramah di-bėriban kapada Awang Sulong. Maka sudah-lah siap pėrkakas pėrtukangan, Awang Sulong pun lalu bėrjalan ka-pėngkalan langsung turun di-dalam sampan rėmpong kayoh-nya sompek lalu bėrkayoh. Tiba di-ulu, di-sandangkan kapak dua buah lalu bėrjalan-lah Awang Sulong masok hutan rimba, bėrjumpa bukit di-daki-nya bėrjumpa lurah di-turuni. Maka tėrjumpa-lah sa-batang kayu tėrlampau bėsar-nya, lėbeh kuiang sa-kėrat hari mėngėlilingi-nya. Maka tidak-lah di-tėbang oleh Awang Sulong sėbab tėrlampau kėchil. Maka ia pun lalu bėrjalan dari situ. Hata bėbėrapa lama-nya sa-hingga sampai-lah tujuh hari tujuh malam, maka bėrjumpa-lah sa-batang kayu yang amat bėsar-nya ia-itu tujuh hari mėngėlilingi lalu di-tėbang tiga takok bėliong pun lalu di-lėtakkan di-ambil kėmėnyan mandong puteh bėrat sa-kati,

Di-ambil sa-tahil, tinggal sa-kati :

di-bakar-nya lalu bėrsėru-sėru-lah ia: “Hai, ya Allah, ya saidi, ya maulāi tuhan yang sa-bėnar-nya, jikalau sah beta

raja asal berasal berkat malaikat dato nenek moyang saka berbaka, berkêja-lah sendiri-nya kapak dengan beliong ini membuat kakap.

Panjang tujuh dèpa sa-hasta,
Sa-peliôh sa-pelambai."

Hilang asap kêménan, Awang Sulong pun tidur-lah bersandar di-banir kayu besar. Hata beberapa lama-nya lalu terkêjut Awang Sulong di-lihat-nya kakap telah lengkap sakalian-nya dengan chantek, tiada terbanding-nya: chukup terpasang gambar-gambaran di-tepi,

Di-haluan gambar ular,
Di-tengah gambar naga.

Di-buritan gambar kêtam dan rama-rama; chukup sakalian gambar-gambar-nya itu dengan bersenyan belaka. Maka suka-lah hati Awang Sulong lalu berfikir-lah ia: "Baik-lah aku pulang." Lalu di-ambil-nya kapak: kakap itu pun dipikul-nya-lah berjalan, melalui bukit di-daki-nya, melalui lurah di-turuni. Hata beberapa lama-nya, ia pun sampai-lah kapengkalan larangan itu, lalu di-tambat-nya kakap itu. Maka ia pun pulang ka-istana. Apabila sampai, kapak pun di-letakkan lalu memanggil tuan puteri Dayang Nuramah: "Baik adinda memasak nasi: kakanda ini sangat-lah lapar-nya." Maka tuan puteri Dayang Nuramah pun pergi ka-dapur memasak-masak. Sa-telah siap lalu di-tatang ka-sêrambi. Maka santap-lah Awang Sulong santap beradat. Sa-telah itu, ia pun masok ka-dalam peraduan beradu, oleh tersangat leteh. Maka tuanku Batin Alam pun pulang-lah. Maka di-lihat-nya ada sa-orang laki-laki tidur di-hujung sêrambi. Maka bertanya-lah ia kapada tuan puteri Dayang Nuramah: "Siapa-kah laki-laki yang tidur itu?" Lalu di-jawab-nya: "Abang Sulong baharu pulang sa-kêjap ini." Maka Awang Sulong Merah Muda pun terkêjut dari-pada tidur lalu di-tanya oleh tuanku Batin Alam: "Sudah-kah engkau perbuat kakap itu?" Sembah Awang Sulong: "Telah sudah-lah, seperti titah tuanku itu." Lalu bertitah tuanku dato Batin Alam dengan murka-nya: "Sa-patut-nya-lah engkau

ménunjokkan këtukangan engkau kepada aku." Maka berlari-lah tuanku dato Batin Alam mengambil kapak, lalu ia pergi ka-péngkalan membelah-belah kakap yang di-perbuat oleh Awang Sulong itu : sa-kali di-takok-nya, dua tiga gambar bersenyum, jangan rosak bertambah chantek lagi. Maka kapak di-tangan pun lalu patah lalu lari-lah ia kembali ka-istana di-ambil pula beliong panjang, berlari ka-perahu lalu di-takok sa-kali lagi dua tiga gambar bersenyum, badan pun leteh beliong pun patah jangankan rosak perahu itu bertambah chantek. Maka di-champakkan beliong di-tangan berlari pulang mengambil lembing sa-rangkap lalu di-tikam-nya Awang Sulong ; datang suatu lembing di-lépaskan, datang dua di-hamburkan ; datang tiga di-ëndapkan. Maka ia pun terjun ka-tanah ditikam juga berturut-turut ; Awang Sulong pun melepaskan juga. Maka berkata tuan puteri Dayang Nuramah : "Apa-kah sebab-nya ayahanda hendak membunuh abang Sulong ? Apa-kah salah derhaka-nya kepada ayahanda ? " Maka titah tuanku dato Batin Alam : "Aku hendak meminta rial batu aku kurang dua tiga-puluh, upah asah gigi-nya. Maka berkata Awang Sulong : "Jangan-lah adinda gaduhkan' belum lagi kakanda akan mati di-bunuh ayahanda." Demi di-dengar oleh tuanku Batin Alam ia pun berlari balek naik ka-istana mengambil pedang, lalu bertanya Awang Sulong : "Hendak berya-ya benar-benar-kah pa tua sa-kali ini ? " Maka titah tuanku dato Batin Alam : "Jikalau engkau tiada bayar rial aku kurang dua tiga-puluh rial batu tentu-lah engkau di-bunuh sa-kali ini." Maka jawab Awang Sulong : "Dimana-kan anakanda mendapat wang ? selangkan makan minum ayahanda memberikan." Maka bertambah-tambah-lah murka tuanku dato Batin Alam, lalu menghunus pedang panjang sambil menetak kepada Awang Sulong. Maka di-lépaskan oleh Awang Sulong : tetak tinggi-nya di-ëndapkan, tetak rendah di-hamburkan ; habis berputusan batang pinang batang pisang batang birah, sa-hingga terang-lah didalam kampong yang besar, lalu-lah berkata tuan puteri Dayang Nuramah : "Baik-lah abang lari : adinda boleh memegangkan pinggang ayahanda." Awang Sulong pun lari-lah ka-dalam hutan. Maka tuanku dato Batin Alam pun memberi titah kepada

sakalian isi nĕgĕri, barang siapa mĕnaroh Awang Sulong Merah Muda orang-nya di-bunoh, harta-nya di-rampas, rumah-nya di-bakar, tanah di-bawah rumah tiada di-tinggalkan, kĕpala tiang ka-bawah kaki ka-atas. Maka tuan putĕri Nuramah mĕnangis di-dalam anjong-nya. Maka bonda-nya pun pulang-lah mĕmbawa hasil ĕmas kuning. Maka ia pun bĕrtanya-lah ka-pada tuan putĕri, "Apa fasal-nya anak-ku mĕnangis ini?" jawab-nya, "Abang Awang Sulong Merah Muda itu hĕndak-lah di-bunoh ayahanda, sĕbab ia hĕndakkan wang tiga rial batu." Lalu bĕrkata tuan putĕri Mayang Mĕngurai, "Apa-lah di-pinta wang sa-banyak itu? Badan dan nyawa kita yang punya makan dan minum-nya kita mĕnanggong." Murka-lah tuan putĕri Mayang Mĕngurai ka-pada tuanku Batin Alam, "Orang tua mabok uban; gila bĕtul orang tua chĕlaka ini." Lalu di-ambil tuan putĕri Mayang Mĕngurai lĕmbing sa-rangkap lalu di-tikam-nya tuanku Batin Alam sambil bĕrkata, "Orang tua tidak tahu aib dan malu." Lĕmbing di-lĕpaskan oleh tuanku Batin Alam sa-hingga habis binasa lĕmbing itu. Lalu bĕrkata tuan putĕri Dayang Nuramah, "Jangan-lah ayahanda dan bonda mudzaratkan pĕrgadohan ini, tidak ka-mana pĕrgi-nya Abang Sulong." Lalu di-jawab ayahanda bonda-nya, "Dĕngan sa-bĕnar-nya-lah kata anak-ku." Lalu bĕrhĕnti-lah kĕdua-nya bĕrtĕmĕngung dua laki istĕri sĕpĕrti landak di-dalam lobang.

Sabĕrmula tĕrsĕbut-lah pĕrkataan Awang Sulong Merah Muda pĕrgi ka-rumah ĕmak saudara-nya didalam nĕgeri itu inĕminta ayer dan nasi. Maka jawab ĕmak saudara-nya: "Apa-kah hĕndak di-bĕrikan sĕlangkan anak-ku tiada makan-an? Konon-lah pula hĕndak di bĕri kapada ĕngkau." Pintu pun di-tutup-nya sambil di-tolakkan tangga. Maka bĕrjalan-lah Awang Sulong Merah Muda pĕrgi ka-rumah ĕmak saudara-nya yang tĕngah dĕngan lĕteh lĕsu badan-nya sa-hingga tiada boleh bĕrdiri lagi, oleh bĕbĕrapa lama-nya tiada mĕndapat makan dan minum. Maka ia pun mĕminta ayer dan nasi situ sĕbab tĕrlampau dahaga-nya. Maka di-jawab oleh ĕmak tĕngah-nya: "Anak aku lagi ta'makan: konon-lah pula ĕngkau." Langsong ia kĕluar ka-sĕrambi; maka di-tolakkan-nya tangga sambil mĕnutupkan pintu. Maka Awang Sulong pun bĕrjalan-

lah pula dari situ dengan bĕrhuchuran ayer mata-nya sa-hingga sampai ka-rumah ĕmak bongsu-nya. Maka jawab ĕmak bongsu-nya: "Jikalau ĕngkau mau mĕnyorok di-chĕlah rĕban ini, boleh-lah aku masak nasi." Maka di-jawab Awang Sulong: "Mana kata bonda, karna anakanda tĕrsangat lĕteh bĕrsĕrta lapar dan dahaga." Sa-tĕlah itu sa-kĕtika lama-nya nasi pun masak-lah. Maka di-pĕrbuat-nya tali salang. Maka di-hulurkan-nya dari atas rumah ka-chĕlah rĕban ayam kapada Awang Sulong. Sa-tĕlah makan, lalu di-bĕri-nya makan sireh. Maka bĕrkata-lah Awang Sulong: "Sĕkarang anakanda hĕnbak bĕrtanya. Anakanda tiada tahu akan adat: anakanda baharu

Umur sa-tahun jagong,
Darah sa-tampok pinang,
Bĕsar di-bawah pisang goyangan,
Bĕsar di-bawah tĕbu bĕrlĕngkar.

Sĕbab itu-lah anakanda hĕndak bĕrtanya dari hal orang bĕrlayar. Jikalau datang angin dari sĕlatan, bagaimana sĕntak layar-nya? jikalau datang angin dari barat, bagaimana sĕntak layar-nya? jikalau datang angin dari udara, bagaimana sĕntak layar-nya? jikalau mĕnĕmpoh nĕgĕri orang, bagaimana adat-nya?" Lalu di-jawab ĕmak bongsu-nya: "Hai anak-ku, jikalau ĕngkau bĕrlayar; datang angin dari barat, sĕntak layar sa-bĕlah sĕlatan. Bagitu-lah anak-ku buat, pĕndapatan bonda." Maka sĕmua-nya tĕlah di-ajari. Maka kata Awang Sulong: "Insha' llah baik-lah bonda: adat sudah anakanda tanyakan, Maka sĕkarang mĕmohon-lah anakanda hĕndak bĕrjalan." Maka bĕrgurindam-lah Awang Sulong Merah Muda:

"Ribu-ribu jalan ka-kandis;
Landak mĕmbawa guliga-nya;
Bonda-ku tinggal jangan mĕnangis;
Anak mĕmbawa akan nasib-nya.

Maka di-balas oleh ĕmak bongsu-nya:

"Ayer bĕrolak mĕnjala ikan,
Inche Sĕman mĕnjala udang;
Anak-ku bĕrtolak bonda pĕsankan
Jangan lama di-rantau orang."

Maka mēnyahut Awang Sulong Merah Muda :

“ Běrbuah bēnda sa-tambun tulang ;
 Boleh di-buat ubat mēmbantau :
 Jikalau untong, anak nēn pulang ;
 Jikalau tidak hilang di-rantau.”

Maka di-balas pula ěmak bongsu-nya :

“ Pisang kēlat di-gonggong hēlang ;
 Jatoh ka-lubok Indragiri ;
 Jikalau bērdagang di-rantau orang
 Baik-baik mēmbawa diri.

Hai anak-ku Awang Sulong Merah Muda jikalau hēndak bēlayar, singgah-lah di-Tēluk Buaya ; ada pērahu burok ; dayong-nya pun burok ; itu-lah pērahu kēsaktian, bukan-nya sa-barang-barang pērahu ; kēramat sēndiri-nya. Apa-bila anakda sampai ka-situ mēlainkan bakar-lah kēmēnyan puteh dan bērniat minta pērahu itu timbul sēndiri-nya.” Maka Awang Sulong pun bērmohon-lah lalu bērjalan.

Hata bēbērapa lama-nya sampai-lah ka-Tēluk Buaya. Maka ia pun bērhēnti-lah di-situ lalu mēmbakar kēmēnyan puteh sambil bērsēru, “ Hai ya Allah ya tuhan-ku rabbi, jikalau ya aku saka turun-tēmurun yang bērkubur di-tanah Mēkah Allah taala tuhan yang sa-bēnar nya, timbul-lah pērahu dēngan dayong-nya sa-kali.” Bēlum lagi tērkatup mulut-nya, maka pērahu pun timbul-lah sēndiri-nya chukup dēngan dayong-nya lalu turun-lah ia mēmbasoh pērahu dēngan dayong-nya lalu naik ka-atas pērahu dan di-sēntak layar. Maka bēlayar-lah pērahu itu. Hata bēbērapa lama-nya dua hari pēlayaran sampai-lah ka-Pulau Pisang dan bērlaboh di-situ. Maka di-ambil-nya gētah pisang di-sapukan ka-pada badan-nya lalu mēngangkat sauh dan bērlayar sēraya bērkata, “ Tinggal-lah Pulau Pisang ; kami mēmbawa pēruntongan.” Hata bēbērapa lama-nya, maka sampai-lah ia pula ka-Pulau Bēlachan dan bērlaboh di-situ. Di-ambil-nya bēlachan di-sapukan pada sakalian tuboh-nya. Sa-tēlah itu bēlayar pula sampi ka-Pulau Jēlutong lalu bērlaboh. Maka di-ambil gētah jēlutong di-sapukan-nya juga ka-pada badan-nya. Sa-tēlah itu, langsung bēlayar sam-

bil bėrkata, "Tinggal-lah Pulau Jėlutong; kami bėlayar mėm-bawa pėruntongan." Hata bėbėrapa lama-nya kėlihatan dari jauh ada sa-buah nėgėri; lina-kėlamaan sampai ka-tanah tėpi. Maka bėrlaboh-lah di-pėngkalan orang lalu ia naik ka-darat masok ka-kampung orang. Maka bėrtanya ia, "Hai inche ėmpunya kampung, sahaya hėndak bėrtanya, apa nama nėgėri ini?" Jawab orang kampung itu, "Nama nėgėri ini Sungai Parun; raja bėrnama Nakhoda Tua." Maka bėrkata Awang Sulong, "Di-mana jalan pėrgi ka-istana?" Jawab-nya, "Di-sa-bėlah timur." Maka bėrjalan-lah Awang Sulong Merah Muda masok ka-istana raja lalu mėnėmpoh kota pintu dėlapan lapis; dari situ masok pula ka-pagar tasak sėrta mėnėmpoh halaman bėsar lalu bėrdiri di-bawah kėlapa gading

Bėrkukuk si-tambang dėnak,
 Bėrtutu balam pėmikat,
 Bėrchichit sėrindit jantan,
 Bėrbunyi si burong bayan.

Lalu bėrkata tuan putėri Dayang Sėri Jawa di-atas anjong perak

Atap gėwang dinding chėrmin
 Tangkap-mėnangkap chahaya iutan :

bėrkata ia, "Pėrgi-lah ėngkau Bujang Sėlamat; lihat di-halaman istana siapa orang yang datang, raja mana atau bėndahara mana-kah yang datang ka-mari." Maka Bujang Sėlamat pun pėrgi-lah ka-sėrambi lalu di-lihat sa-orang muda bėrdiri di-bawah kėlapa gading. Maka tidak-lah tėntu gėlar dan rupa-nya; hėndak di-katakan orang pun bukan gėrangan-nya, hėndak di-katakan bėnatang lotong dan mawas, lain pula rasa-nya. Maka balek ia mėngadap tuan putėri Dayang Sėri Jawa sėmbahkan, "Ampun patek mėngadap ka-bawah duli tuanku. Ada sa-orang tėrdiri di-bawah kėlapa tėtapi mushkil patek hėndak mėnyėmbahkan: hėndak di-katakan orang, sa-rupa lotong dan mawas." Lalu bėrtitah tuan putėri Dayang Sėri Jawa, "Pėrgi-lah ėngkau sėmbahkan ka-pada ayahanda sila mėnjunjong duli." Lalu ia pėrgi mėngadap tuanku Nakhoda Tua sėmbahkan, "Ampun patek ka-bawah duli, ada sa-orang

baharu datang.” Lalu bangkit tuanku Raja Nakhoda Tua melihat ka-halaman tampak-lah sa-orang muda berdiri di-bawah kelapa gading rupa-nya sēperti lotong dan mawas. Lalu berkata tuanku Nakhoda Tua ka-pada Bujang Sēlamat, “Mēngapa tiada ēngkau bērtanyakan orang itu?” Lalu berkata Bujang Sēlamat,

“Jērok di-gulai maman
Di-gulai dēngan daun chapa;
Mēngapa abang tēgak di-laman
Naik ka-rumah abang mēngapa?”

Lalu di-jawab oleh Awang Sulong Merah Muda,

“Bagai-mana sahaya mēnjahit?
Hēndak mēnjahit, jari pun rēmpak.
Bagai-mana sahaja 'nak naik
Tuan rumah bēlum lagi nampak.”

Maka ia pun naik dudok-lah di-muka pintu tangga. Lalu bērtanya-lah tuanku Raja Nakhoda Tua, “Datang dari-mana ēngkau orang burok?” Lalu di-jawab oleh Awang Sulong Merah Muda, “Ampun patek, tuanku; ada pun patek ini datang dari ulu Sungai Batu.” Maka bērtanya lagi tuanku Nakhoda Tua, “Apa maksud ēngkau ka-mari ini?” Jawab Awang Sulong, “Ampun patek tuanku, patek datang mēngadāp ka-bawah duli, hēndak mēngadukan hal miskin patek; hēndak mēmohonkan kurnia kasehan tuanku bēri pinjam wangkarna hēndak mēmbayarutang ka-pada orang.” Bērkata tuanku Nakhoda Tua, “Apa utang ēngkau, orang burok?” Jawab-nya, “Utang judi dēngan sabong banyak-nya tiga rial batu ka-pada tuanku Batin Alam tinggal di-ulu ayer Sungai Batu.” Kata tuanku Nakhoda, “Sa-puloh ringgit ada-lah di-bawah tēmpat tidur; ta' payah mēmbuka pēti lagi.” Lalu bērkata mēnyuroh Bujang Sēlamat mēmbēri sireh ka-pada Awang Sulong. Maka mēnyēmbah-lah ia, “Ampun patek tuanku; patek ta' biasa mēmakan sireh.” Di-jawab tuanku Nakhoda Tua, “Mēngapa orang burok tidak mahu makan sireh. Tidak-kah sudi naik ka-rumah aku ini?” Lalu

di-jawab-nya, “Jikalau hendak mēmbēri patek makan sireh, lētakkan-lah di-atas lantai.” Lalu di-ambil Bujang Sēlamat sireh sa-kapur, tēmbakau dēngan gambir, lalu di-champakkan ka-atas lantai, lalu di-ambil oleh Awang Sulong sireh itu di-makan-nya; ia pun mēnjunjong duli bērmohon balek ka-pērahu. Ada pun tuan putēri Dayang Sēri Jawa mēngadap ayahanda bonda-nya hendak pērgi bērsiram di-jēngkalan; ia pun turun dari mahaligai anjong perak lalu mēngadap bonda-nya bērkata, “Orang dagang datang mēngadukan sēmpit sukar ayahanda ta’ mahu mēnolongi: lain-lain orang dagang dari-pada Kampar dan Kuantan sēmula-nya ayahanda tolong bēlaka; bēlum pērēnah lagi yang kēputusan harap-nya; ini orang minta bayarkan utang tiga rial batu, ayahanda tiada bēri sēbab ia burok-kah? Itu-lah ayahanda tiada adil.” Lalu di-jawab ayahanda-nya, “Apa guna di-bēri ka-pada orang tidak kētahuan rupa? Ta’ bērsalahan rupa sēpērti lotong dan mawas.” Di-jawab tuan puteri Dayang Sēri Jawa, “Itu-lah ayahanda mēmileh orang yang chantek sahaja; jangan di-fikirkan orang yang burok itu ta’ bērguna.” Maka murka-lah ia sambil bērkata, “Jikalau anakda suka ka-pada orang burok itu, bayarkan-lah utang-nya.” Maka jawab-nya, “Insha’ llah baik-lah ayahanda; boleh juga patek bayarkan; ada juga patek mēnaroh wang upah patek mēnjahit; jangankan tiga rial batu, sa-puloh pun boleh di-bayari.” Maka ia pun turun pērgi ka-pērahu mēndapatkan Awang Sulong lalu bērkata tuan putēri, “Hai abang jangan-lah pērgi ka-mana-mana tēntang: utang itu boleh-lah sahaya bayarkan.” Lalu jawab Awang Sulong, “Jangan-lah adinda bayarkan utang patek ini; sēlangkan paduka ayahanda ta’ mahu mēmbayarkan, konon-lah pula tuan putēri sa-orang pērēmpuan.” Maka jawab tuan putēri Dayang Sēri Jawa, “Jikalau sahaya tidak bayarkan, malu-lah sahaya ka-pada orang yang banyak.” Bērkata Awang Sulong kapada tuan putēri, “Jika tuan putēri bayar, kalau-kalau marah gērangan ayahanda bonda kapada patek.” Lalu jawab-nya; “Pasal itu jangan-lah abang gadoh-kan; timbangan nyawa badan sahaya.” Maka bērkata Awang Sulong, “Jikalau begitu fikiran tuan putēri, kalau patek luka tidak pēdeh; kalau mati pun tidak mēnyēsāl, mēlainkan patēk ikut sa-barang

kata tuan putëri." Lalu di-bawa-nya Awang Sulong Merah Muda pulang ka-istana. Maka tuan pnteri pun mëmanggil Bujang Sëlamat mënnyuroh ambil limau dan bëdak, sërta bër-kata; "Mandikan-lah 'Pa Anchü ëngkau ini." Lalu tuan putëri mëm buka pëti mëm gambil kain dëngan baju satu përsa-linan. di-bërikan ka-pada Bujang Sëlamat suroh pakaikan; maka mandi-lah ia sa-hingga mati-lah ikan sa-buah tëluk sëbab mabok tërminum ayer daki Awang Sulong itu. Maka apa-bila sudah suchi badan-nya, tampak-lah rëntek panau-nya ada bëlaka dëngan nama-nya :—

Di-dada tapak chatur,
 Di-leher mërëntek balam,
 Di-siku këluwang tidur,
 Di-bëlakang bintang timur.
 Pipi bagai pauh di-layang;
 Bulu këning mëm bëntok taji;
 Jari halus mëm ganak sërai;
 Pinggang sa-chëka jari manis;
 Bëtis mëm bunting padi.

Habis mandi lalu-lah di-sarongkan oleh Bujang Sëlamat kain baju. Maka tiada mahu Awang Sulong mëmakai, kata-nya, "Kain baju sahaya tinggal di-dalam përahu." Maka ia pun balek pulang ka-istana dudok di-atas pëlantaran lalu bërka-ta tuan putëri Dayang Sëri Jawa ka-pada Bujang Sëlamat, "Lëkas bangkitkan paduka ayahanda sëm bahkan ada satu orang baharu datang dudok di-atas pëlantaran." Bujang Sëlamat pun sëgëra-lah përgi ka-pada tuanku Nakhoda Tua. Lalu bërkata tuanku Nakhoda Tua, "Apa-kah hajat ëngkau, Sëlamat?" Maka mënnyëmbah-lah Bujang Sëlamat, "Patek di-surohkan paduka anakda tuan putëri përmaalumkan ka-bawah duli ada orang baharu tiba, dudok di-atas pëlantaran." Maka tuanku Nakhoda Tua pun përgi-lah mëlihat ada sa-orang muda tër-lalu baik paras-nya; lalu bërkata, "'Lamat bëntang-kan tikar përmaidani." Tëläh di-bëntang lalu bërkata, "Sila-kan-lah orang muda." Maka jawab-nya, "Ampun patek tuanku biar-lah patek dudok di-sini." Maka di-ajak-nya juga. "Mari-lah dudok ka-mari, makan-makan sireh." Jawab-nya,

“Patek ta’ pernah makan sireh.” Kata-nya pula, “Tidak sudi-kah orang muda memakan sireh kami?” Jawab Awang Sulong, “Sëbab patek sudi makan-nya, patek datang ka-rumah tuan pënghulu.” Lalu bangkit ia përgi mëmimpin tangan Awang Sulong, di-bawa-nya naik ka-atas përmaidani. Maka ia pun dudok-lah bërsaing dëngan tuanku Nakhoda lalu mënnyëmbah. Bujang Sëlamat pun bërlari-lah naik ka-atas anjong perak mëngadap tuan putëri Dayang Sëri Jawa: di-ambil tepak Mangkasar, lalu di-përsëmbahkan kapada tuanku Nakhoda Tua; maka di-sorangkan kapada Awang Sulong; bërkata ia, “Silakan-lah, tuanku santap dahulu, patek ta’ pernah mëmakan sireh.” Maka di-suroh juga oleh Nakhoda Tua makan sireh; maka Awang Sulong pun makan-lah sa-kapur sireh jatoh ka-rëngkongan, chahaya naik ka-muka mëmancar-manchar sëri muka-nya itu. Maka bërkata tuanku Nakhoda Tua. “Apa-lah hajat orang muda datang ka-mari?” Maka jawab-nya, “Bukan-kah patek yang datang dahulu mëmohonkan wang tiga rial batu hëndak mëm bayar hutang judi dan sabong.” Maka tërkejut-lah tuanku Nakhoda Tua baharu di-këtahui ia budak burok yang dahulu itu; maka hairan-lah hati-nya lalu bërkata, “Insh’ allah baik-lah: boleh-lah sahaya mëm bayarkan tiga rial batu itu; jikalau sa-ratus rial batu pun boleh juga sahaya bayarkan.”

Ada pun akan tuan putëri Dayang Sëri Jawa, ia pun përgi-lah ka-dapur masak nasi gulai. Apa-bila sudah siap, lalu di-saji-nya nasi,

Puteh bagai umbut di-sëntak,
 Di-tëngah awan bërarak,
 Di-tëpi sëmüt bëriring;
 Patah boleh di-pëtaubkan;

lalu di-tateng oleh Bujang Sëlamat ka-sërambi. Maka bërkata tuanku Nakhoda Tua, “Basoh-lah tangan orang muda.” Lalu di-jawab-nya, “Patek baharu sudah makan, tuanku, di-përahu.” Lalu di-surohkan-nya juga ia makan. Maka makan-lah ia dua tiga suap lalu bërhënti mëmakan sireh. Sa-tëlah itu, bërtitah Nakhoda Tua kapada Bujang Sëlamat, “Përgi-lah ëngkau dapatkan malim juru-mudi juru-batu; aku mintä siap-

kan dëndang panjang chukup dëndang kēalatan mēriam sēna-pang ubat pēluru." Bujang Sēlamat pun pērgi-lah dëndang sēgēra-nya ka-rumah malim juru-mudi juru-batu dan bērkata, "Sahaya ini di-titahkan tuanku ka-pada dato-dato sakalian mēnyuroh siapkan sa-buah dëndang chukup lēngkap dëndang kēalatan sakalian-nya." Jawab mualim, "Pērgi-lah ēngkau sēmbahkan balek; esok pagi aku siapkan." Maka Bujang Sēlamat pun balek ka-istana, Sa-tēlah kēesokan hari-nya pagi-pagi ithnain lima-bēlas hari bulan pērnama, bērkata-lah tuan putēri Dayang Sēri Jawa, "Ya ayahanda patek hēndak bērsama-sama pērgi hēndak mēlihat nēgēri orang; jangan jadi

Bēsar di-dalam tēbu bērlēngkar
Bēsar di-bawah pisang goyangan."

Jawab ayahanda-nya, "Jikalau ayahanda pērgi, boleh-lah anakda bērsama-sama; ayahanda pērgi pun tiada bērapa lama sa-kadarkan hēndak mēmbayarkan utang orang muda ini sahaja ka-pada Batin Alam di-ulu ayer Sungai Batu." Maka pada kēesokan hari-nya pagi-pagi, maka dëndang panjang pun sampai-lah ka-pēngkalan tuanku Nakhoda Tua; mualim pun datang mēngadap

Dari jauh mēnjunjong duli
Sudah dēkat bērdatang sēmbah.

"Ampun tuanku bēribu-ribu ampun; patek mēngadap ka-bawah duli, titah mēnyuroh bērsiap dëndang panjang. Maka mustaed-lah sudah di-pēngkalan." Maka jawab-nya, "Insha' llah taala baik-lah." Pada masa yang baik, maka turun-lah tuanku Nakhoda Tua dëndang dengan tuan putēri Dayang Sēri Jawa bērsērtā dëndang Awang Sulong masok ka-dalam dëndang panjang. Maka tuan putēri dudok di-dalam kurong dan tuanku Nakhoda Tua bērsēmayam di-haluan, dan Awang Sulong dudok di-bawah tiang agong. Maka bērlayar-lah dëndang panjang

Bagai puchok di-lancharkan
Bagai kumbang putus tali;

sampai-lah ka-lautan yang bēsar tiga hari tiga malam, maka dëndang itu pun tērhēnti-lah; bērgadoh-lah sakalian mualim

juru-mudi juru-batu serta sakalian anak-anak-nya pergi-lah memeriksa menyelam melihat apa yang rosak. Maka suatu pun tiada yang rosak, seperti dahulu kala juga. Maka hairanlah segala anak dendang itu. Maka berlari-lah mualim ka-haluan ka-dalam kurong tuanku Nakhoda Tua berkhabar hal kapal itu tiada mahu mara lagi. "Patek sudah pergi periksa; suatu pun tidak ada yang rosak." Maka jawab Nakhoda, "Engkau jangan kata kepada aku; bukan pekerjaan aku; terlebih engkau semua yang mengetahui; jika engkau belum paham mengapa menjadi mualim?" Maka berkata tuan puteri Dayang Seri Jawa kepada Bujang Selamat, "Pergi engkau katakan kepada abang orang muda yang duduk di-bawah tiang agong itu, katakan; mengapa dendang ini tidak mahu berjalan lagi? Maka ia pun berlari-lah pergi lalu berkata, "Sahaya mendapatkan abang orang muda di-titahkan tuan puteri Dayang Seri Jawa menyuruh katakan pasal kenaikan kita ini ta' mahu lagi berjalan." Jawab-nya, "Sahaya tidak paham hal dendang." Maka ia pun menguchap, "La illaha-il-allah, Muhammad rasul Allah;" hilang kelam-nya menyebut nama Allah dan Rasul. Maka dendang itu pun belayar-lah. Maka berkata sakalian anak dendang itu, berbisek-bisek dengan mualim-nya; "Ini-lah rupa-nya orang yang di-gemari tuan puteri Dayang Seri Jawa; ini-kah rupa-nya orang yang pandai, itu-kah rupa-nya orang bertuah seperti anjing gadang tidur di-bawah tiang agong itu?" Maka Awang Sulong pun balek-lah tidur. Hata beberapa lama-nya, maka dendang itu pun terhenti-lah pula, ta' mahu belayar lagi; maka bergaduh-lah mualim memeriksa-nya, demikian jua; suatu pun tidak ada yang chachat; maka pergi pula ia mendapatkan tuanku Nakhoda; maka murka-lah ia kepada mualim, sambil berkata, "Ingat baik-baik engkau aku tahu dendang ini belayar dengan baik-nya; jikalau tidak tentu-lah aku bunoh kamu sakalian." Maka takut-lah segala mualim dan juru-mudi juru-batu; berpikir-lah ia masing-masing menchari akhtiar. Maka berkata mualim; "Hai sakalian kawan-kawan, dengar-lah akhtiar sahaya. Barangkali sebab kita mengata orang muda yang tidur di-bawah tiang agong itu; maka sa-demikian hal kita: maka terlebih baik-lah kita minta ampun kepada-nya." Maka

lalu pergi mereka itu sakalian menyembah kaki Awang Sulong dan sembahkan, "Ampun patek menghadap ka-bawah duli; patek sakalian ini meminta ampun dan maaf apa-apa yang terlanjar dan terlanggar patek pada ka-bawah duli." Jawabnya, "Insh' allah taala baik-lah; lain kali jangan di-perbuat lagi: sa-kali ini aku ampuni-lah." Maka baharu-lah dendang itu bēlayar-lah dengan laju-nya.

Hata beberapa lama-nya, maka sampai-lah ka-pelabohan ulu Sungai Batu; maka juru-mudi pun menaikkan bendera kuning alamat raja besar ada di-dalam-nya. Maka orang pun membalas menaikkan bendera kuning alamat raja besar ada di-dalam-nya, dan membēdil meriam alamat delapan, dan di-darat pun membalas memasang bēdil meriam alamat delapan jua: maka dendang pun berlaboh-lah di-pengkalan tuanku Batin Alam. Maka tuanku Nakhoda Tua dan tuan puteri Dayang Seri Jawa serta orang muda pun turun-lah dari dendang panjang, naik ka-darat, langsung-lah naik ka-istana tuanku Batin Alam. Maka apa-bila sampai, maka-di-pimpin tangan tuanku Nakhoda Tua, di-bawa-nya naik ka-atas hamparan yang mulia: maka kedua raja itu pun bersalam-salaman-lah masing-masing membēri hormat. Maka Awang Sulong pun menjunjung duli-lah menghadap tuanku Batin; maka tidak-lah di-jawab-nya, lalu murka ia-nya. Maka hairan tuanku Nakhoda melihat hal rupa tuanku Batin Alam, seraya berpikir-lah tuanku Nakhoda Tua, "Marah sunggoh-lah rupa-nya kapada orang muda ini." Maka Bujang Selamat pun pergi-lah mengambil tempat sireh, lalu di-persembahkan-nya kapada tuanku Batin Alam, tempat sireh itu pun di-ambil, lalu disorongkan kapada tuanku Nakhoda Tua. Maka di-sambut dengan beberapa hormat-nya. Maka berkata-lah tuanku Nakhoda Tua, "Ya kakanda, adinda ini ada-lah hajat menghadap kakanda, pasal orang muda ini tidak tahu siapa nama-nya; ia datang kapada adinda mengadukan hal minta bayarkan utang tiga rial batu ka-pada kakanda." Maka jawab-nya, "Ada pun orang muda ini anak saudara kapada kakanda, nama-nya Awang Sulong Merah Muda; dan apa pula utang-nya yang di-minta pada-nya itu." Maka di-jawab oleh Awang Sulong, "Ini-lah orang tua yang dolak-dalek, dahulu sampai

hëndak di-bunoh-nya kita; sêkarang ini ia sudah pula bërkata tidak." Lalu di-ambil Awang Sulong duit tiga rial batu bër-bungkus di-dalam sapu tangan kampoh pêlangi, lalu di-champakkan di-atas pangkuan tuanku Batin Alam. Mak^e tuanku raja Nakhoda sêgan-lah hati-nya mëlihatan hal orang anak bëranak; lalu ia bërmohon balek ka-përahu-nya. Maka Awang Sulong Merah Muda tuan-lah përgi ka-rumah êmak bongsu-nya, mêngambil pëti kain baju-nya. Maka apa-kala tër-pandang oleh êmak bongsu-nya akan dia dari-pada jauh; maka mënangis-lah ia. Sa-têlah sampai, lalu di-pëlok di-chium-nya, dan bërkata; "Jangan-lah êmak bongsu mënangis sudah-lah untong nasib anakda di-takdirkan Allah: sêkarang apa-lah hëndak di-katakan. Dan anakda mohon-lah ka-bawah kadam bonda sa-kadar anakda hëndak bërtemu bonda sa-kêjap sërta hëndak mêngambil pëti kain baju anakda." Maka kata êmak bongsu-nya; "Nanti-lah dahulu makan Awang Sulong." Jawab-nya, "Bëri maaf-lah patek bonda, sêbab patek mën-umpang di-përahu orang; ia-nya hëndak balek dëngan sêgëra-nya." Lalu Awang Sulong pun bërjalan-lah, dan têlah sampai ka-dalam dëndang panjang itu.

Ada pun hal tuan putëri Dayang Nuramah anakda tuanku Batin Alam mënangis-lah di-atas anjong perak mëlihatan Awang Sulong balek turun ka-dëndang; sa-këtika itu juga bonda-nya pun datang, lalu bërkata, "Apa-lah anak-ku tangiskan?" Maka jawab-nya; "Oleh pilu di-hati anakda mëlihatan kakanda Awang Sulong di-jualkan ayahanda kapada tuanku Nakhoda Tua di-nêgëri Sungai Parun itu." Lalu bërkata bonda-nya tuan putëri Mayang Mëngurai, "Bërapa di-jualkan-nya?" Jawab-nya, "Patek dëngar, bonda, tiga rial batu." Maka tuan putëri Mayang Mëngurai pun murka-lah kapada suami-nya, bërkata, "Orang tua chëlaka, tua kutok, tua suntok tidak bërakal: anak sëndiri di-jualkan kapada orang sa-banyak itu jangka-nya bëlum mënysakkan lagi, boleh di-jual gadaikan harta bëndà yang sa-banyak ini!" Maka kata tuanku Batin Alam, "Wahai përëmpuan haram-zadah, êngkau jangan bër-kata-kata lagi; jangan êngkau pëduli; bukan-nya êngkau êm-punya maalum; aku dëngan saudara-ku êngkau apa peduli?" Maka marah-lah tuan putëri Mayang Mëngurai kapada suami-

nya, lalu di-ambil sa-bilah rudus di-parangkan kapada suami-nya. Maka tuanku Batin Alam mēlihat istēri-nya murka itu, di-tangkap-nya rudus itu: maka ia pun tērjun-lah ka-tanah. Maka bērkata-lah anak-nya tuan putēri Dayang Nuramah, "Bonda-ku jangan-lah mēmbuat gila, minta-lah anakda kapada ayahanda bonda jangan mudzaratkan pērkēlahian ini; dan sabar-lah chuba chari pikiran yang baik," Sambil bērpantun dēmikian bunyi-nya:—

"Bunga sēna di-dalam padi
Batang kahwa di-buatkan lilin :
Ka-mana abang Sulong 'nak pērgi ?
Langit bērpagar bērkēliling.
Kēlapa gading di-tēpi mahaligai
Kētupat bērisi inti !
Habis daging tulang di-kirai
Bēlum dapat bēlum berhēnti.

"Sēkarang apa-lah akhtiar ayahanda bonda, chari-lah pikiran yang baik supaya anakda dēngari; jikalau kurang anakda tambahi; jikalau ayahanda tidak dapat pikiran, boleh-lah anakda kēluarkan satu pikiran itu, jika ayahanda suka mēndēngar." Maka jawab-nya dua laki isteri; "Ya anak-ku, tidak-lah dapat ayahanda bonda pikirkan." Maka bērkata ia; "Jika sa-sunggoh-nya ayahanda bonda mēmulangkan pikiran sērta mēngikut pērkataan anakda, mēlainkan anakda minta-lah hēndak pērgi turut Awang Sulong itu, dan harap-lah ayahanda kumpulkan sakalan anak-anak dara di-dalam nēgēri ini; usahkan jantan, pērēmpuan janda pun jangan." Maka jawab ayahanda bonda-nya, "Jikalau bagitu, sēdap-lah hati ayahanda bonda." Lalu

Di-pukul taboh larangan,
Mēnyahut taboh yang banyak :

bērgadoh pēnghulu yang dua-bēlas, mēntēri dēlapan, bērhimpun-lah isi nēgēri sēgala juwak-juwak hulubalang datang ka-istana mēngadap tuanku Batin Alam, sēmbahkan, "Ampun patek, tuanku, patek mēngadap tuanku apa-lah hēndak di-titahkan?" Bērkata tuanku Batin Alam, "Aku minta

himpunkan segala anak dara-dara di-dalam negeri ini." Lalu pergi menteri raja memukul chanang sa-genap lorong negeri, serta ia berteriak dengan nyaring suara-nya; "Hai inche dan tuan-tuan yang di-dalam negeri ini; ada pun sahya menjunjung titah tuanku Batin minta kampongkan segala anak dara-dara datang ka-istana." Maka kesokan hari-nya berkampong-lah segala anak-anak dara; maka tiada-lah bertinggalan sa-orang jua pun, lalu bertitah tuanku Batin kepada Bujang Selamat, "Pergi-lah engkau panggilkan mualim, juru-batu dan juru-mudi suroh siapkan geliyong yang besar serta alat senjata perkakas peperangan." Maka Selamat pergi-lah mendapatkan dato mualim juru-mudi dan juru-batu; maka dikatakan-nya-lah titah tuanku Batin Alam itu. Maka juru-mudi pun segera-lah menggerakkan sakalian hulubalang pahlawan, memuatkan ubat bedil peluru serta menyiapkan meriam senapan, apa yang kurang suroh tambahi. Maka mustaed-lah sudah; mualim pun pergi-lah menghadap kepada tuanku Batin, persembakan hal sudah siap geliyong yang besar itu, serta sakalian alat perkakas peperangan. Maka berkata-lah tuanku Batin; "Insh'allah baik-lah, boleh-lah melangkah pada hari ithnain enam-belas hari bulan pernama ini."

Hata beberapa lama-nya sampai-lah pada waktu yang baik, bertitah-lah tuanku Batin kepada penghulu yang dua-belas; "Ini hari putera sahya tuan putera Dayang Nuramah hendak belayar ka-negeri Sungai Parun; baik-lah kita hantar kajambatan dan geliyong yang besar pun telah hadzir menantikan di-sama." Maka tuanku Batin Alam pun berangkat-lah mengiringkan paduka anakda berangkat turun serta sakalian anak dara-dara; Maka tidak-lah terhisab lagi banyak-nya: telah masuk sakalian-nya, maka berkata-lah tuanku Batin Alam, "Selamat anak-ku belayar."

Maka masing-masing pun pulang-lah dan juru-mudi, juru-batu, mualim sakalian pun pulang ka-rumah-nya, tinggal-lah anak dara-dara; ada yang menjadi mualim dan juru-mudi juru-batu masing-masing dengan jawatan-nya: maka dendang pun belayar-lah. Hata beberapa lama-nya empat hari empat malam sampai-lah ka-negeri Kuala Sungai Parun. Maka juru-mudi pun menaikkan bendera kuning, alamat putera raja

besar ada di-dalam-nya : maka di-darat pun membalas pula menarek bendera kuning : maka geliyong itu pun memasang alamat delapan dan di-balas pula oleh yang di-darat memasang alamat delapan jua menembak-lah kedua pihak-nya tanda memberi hormat keselamatan : geliyong besar itu-pun berlaboh-lah, lalu naik-lah tuan puteri Dayang Nuramah berdua dengan Si Kembang China, dan bertanya-lah kepada orang negeri itu, "Di-mana jalan ka-istana tuanku Nakhoda Tua?" Jawab orang itu, "Di-sa-belah timur." Maka ia pun berjalan-lah berdua menempoh kota delapan lapis dan memasuki pagar sasak lantas menempoh halaman besar ; lebih kurang sa-jenang kuda berlari ; maka berdiri-lah ia di-bawa kelapa gading lalu

Berkukoh si-tambong denak,
 Berchichit serindit jantan,
 Bertutu balam pemikat,
 Berbunyi si burong bayan.

Maka berkata-lah tuan puteri Dayang Seri Jawa di-atas anjong perak atap tela, dinding cermin, tangkap-menangkap cahaya intan dan pudil lalu berkata kepada Bujang Selamat : "Raja atau bendahara mana-kah yang datang itu, Bujang? Pergi-lah tengok." Maka turun-lah Bujang Selamat ka-halaman istana ; maka nampak-lah dua orang perempuan berdiri di-bawah kelapa gading ; Bujang Selamat pun balek mengadap tuan puteri Dayang Seri Jawa, "Ampun patek tuanku, ada-lah dua orang perempuan berdiri di-halaman." Kata tuan puteri, "Pergi-lah mengadap ayahanda sembahkan." Maka Si 'Lamat pun pergi-lah mengadap sembahkan, "Ampun patek tuanku : patek di-titahkan paduka anakda tuan puteri Dayang Seri Jawa mempersembahkan ada dua orang perempuan baharu datang." Maka di-jawab-nya, "Mengapa pula engkau khabarkan kepada aku?" Maka Bujang Selamat pun pergi-lah balek mengadap tuan puteri lalu berkata, "Di-titahkan oleh paduka ayahanda suroh panggil orang itu ka-pada tuanku, sebab ia orang perempuan." Maka tuan puteri pun turun-lah ka-halaman istana ; apa-kala sampai dilihat-nya dua perempuan itu, teramat chantek, seraya berpikir,

“Ini bukan-nya sa-barang-barang orang : ëntahkan anak raja-raja atau anak orang bësar-bësar.” Maka ia pun mënypa dëmikian kata-nya.

“Kërikal gulai maman ;

Di-gulai dëngan daun chapa :

Ayoh adinda tëgak di-halaman ;

Naik ka-rumah ; mari-lah apa ? ”

Maka di-jawab tuan putëri Dayang Nuramah,

“Bagai-mana sahaya mëmahat ?

Mëmahat, bëringin rampak :

Bagai-mana sahaya hëndak naik ?

Tuan rumah bëlum lagi nampak.”

Maka tuan putëri naik-lah di-bawa oleh tuan putëri Dayang Sëri Jawa : Si Këmbang China pun mëmëntangkan tikar përmadani langsung dudok këdua-dua-nya ; sa-jurus. lama-nya tëmplat sireh pun di-përidarkan orang-lah ka-pada tuan putëri Dayang Sëri Jawa ; maka lalu di-bërikan-nya ka-pada tuan putëri Dayang Nuramah : maka bërkata-lah tuan putëri Sëri Jawa ka-pada putëri Dayang Nuramah :—

“Rumah gadang di-baroh rambai

Chukup tiang tiga-puloh :

Tuan putëri mëmakan chabai

Sireh di-tanam bëlum tumbuh.

Maka lalu di-jawab tuan putëri Dayang Nuramah :—

“Sahaya tidak tahu gërëbana,

Dapat sa-tindeh tëkan mënëkan :

“Sahaya ta’ tahu sëndä maana,

Sireh di-bëri sahaya mëmakan.”

Bërkata pula tuan putëri Sëri Jawa : dëmikian bunyi-nya :—

“Akar tërkapar di-atas batu

Puchok mënnyubur ka-bawah lëring :

Kapur adinda kapur tërtëntu,

Bërtambah sireh sudah-nya këring.”

Di-jawab pula tuan putëri Dayang Nuramah :—

“Pinang chëratak pinang chërati,

“Di-hëmpaskan mari di-atas papan :

Sahaya ta’ tahu kata mëngërti ;

Sireh di-bëri sahaya mëmakan.”

Maka tuan putëri Dayang Nuramah pun mëmakan-lah sireh sa-kapur ;

Kelat jatuh ka-rëngkongan
Sëri naik ka-përoman,
Kira-kira bërtambah panjang.

Bërkata tuan putëri Dayang Sëri Jawa kapada Si Këmbang China-nya, "Bangat-lah ëngkau masak nasi dan gulai ; boleh kita bëri adinda ini santap." Maka Si Këmbang pun bërmasakan-masakan-lah : sa-tëlah siap lalu di-suji-nya nasi

Puteh bagai umbut di-sëntak
Di-rusok awan bërjunjong,
Di-tëngah awan bërarak,
Di-tëpi sëmüt bëriring,
Patah boleh di-pëtaubkan.

Maka di-për-idarkan-lah : maka santap-lah këdua tuan putëri sa-hidangan ; sa-tëlah itu bërkata tuan putëri kapada Si Këmbang-nya masing-masing, "Makan-lah ëngkau bërdue di-situ ; sa-tëlah habis makan lalu mëmakan sireh." Maka bërkata tuan putëri Dayang Sëri Jawa ka-pada tuan putëri Dayang Nuramah, "Mari-lah kita mandi, adinda : badan kakanda tëlalu panas-nya." Maka jawab-nya : "Baik-lah kakanda." Maka ia pun bërjalan-lah këdua ; di-iringkan këdua-dua Si Këmbang China-nya masing-masing : apabila sampai di-pëngkalan, maka di-buka pakaian, di-ganti kain basahan, lalu turun këdua-dua tuan putëri ka-dalam ayer, lalu di-pëchah këtimpóng dua-bëlas sa-kali bërbunyi këtimpóng-nya sèpërti bunyi sërunai dëngan nafiri ; lagi sa-kali mëmëchah këtimpóng bagai bunyi gëndang dan gong ; dan lagi sa-kali bagai bunyi gëbab dëngan këchapi. Tëlah habis këtimpóng dua-bëlas lalu naik-lah këdua-dua-nya daripada bërsiram itu mëmakai pakaian. Maka bërkata tuan putëri Dayang Sëri Jawa, "Adinda mari-lah ; kita përgi ka-taman bunga." Jawab-nya, "Silakan-lah kakanda." Lalu bërjalan këdua-nya masok taman itu : apabila sampai, di-ambil tuan putëri Dayang Sëri Jawa bunga tiga kuntum di-sunting di-bërikar-nya kapada tuan putëri Dayang Nuramah, lalu përgi bërbuai

di-bawah pokok limau manis : maka tuan putëri pun mënnyuntingkan pula sa-kuntum bunga di-bërikan ka-pada tuan putëri Dayang Sëri Jawa ; maka ia pun mënnyuntingkan pula sa-kuntum bunga, di-bëlah-nya tujuh, di-bëri pula ka-pada tuan putëri Dayang Nuramah ; maka ia pun mënnyunting sa-kuntum bunga di bëlah-nya dëlapan di-bëri kapada tuan putëri Sëri Jawa ; maka ia pun dëmikian juga mënnyunting bunga bëlah sëmbaran ; lalu di-bubuhkan ka-dalam sanggul tuan putëri Dayang Nuramah, sa-hingga habis-lah bunga ditangan këdua tuan putëri itu. Maka tërsalah përasaan dihati tuan putëri Dayang Sëri Jawa, "Orang hëndak bërhat salah, kita mënnyunting bunga ganjil ; ia mënnyunting mëm bëlah bunga gënap." Lalu bërkata ia kapada tuan putëri Dayang Nuramah, "Apa-lah hajat adinda datang ka-mari ini ?" Jawab-nya, "Ada pun adinda ini bërdua bëradek ; abang laki-laki adinda përémpuan ; abang adinda itu bërnama Awang Sulong Merah Mudah : maka lama-lah sudah ia mënninggalkan adinda lëbeh kurang tiga tahun lama-nya ; sëkarang adinda nëndëngar khabar, ada ka-pada adinda di-sini ; maka ini-lah sëbab adinda datang hëndak bërjumpa dan hëndak di-bawa pulang balek." Maka jawab tuan putëri Dayang Sëri Jawa, "Përchaya-lah adinda ka-pada Allah ta'ala, haram ta' përnah kakanda mëndëngar nama orang Awang Sulong Merah Muda di-dalam nëgëri ini ; jika adinda ta' përchaya ka-pada kakanda ini, chuba-lah përéksai ka-pada lain-lain orang di-sini." Maka jawab-nya, "Adinda tidak tahu mëngënal orang di-dalam nëgëri ini ; adinda përchaya-lah ka-pada kakanda sahaja, tëtëpi pada pikiran adinda tërtëntu-lah ia ada di-dalam kampong ini." Jawab tuan putëri Dayang Sëri Jawa, "Përchaya-lah adinda ka-pada Allah ta'ala Tuhan yang sa-bënar-nya, banyak-lah dagang di-nëgëri ini ia-itu Rawa-Rawa, Kampar, Kuantan, biapërai, masok ka-mari tidak-lah yang ada bërnama Awang Sulong Merah Muda." Maka jawab tuan putëri Dayang Nuramah, "Kalau bagitu kakanda-lah yang mënnyorokkan saudara adinda itu." Maka bërkata tuan putëri Dayang Sëri Jawa "Kalau kurang jua përchaya, chari-lah di-dalam kampong ini." Jawab-nya : "Adinda ta'mahu mënnyërange rumah tangga

orang mēnyalahi kapada adat." Maka kata tuan putēri Dayang Sēri Jawa, "Jikalau adinda takut mēnchari-nya, tidak-lah adinda mēndapat saudara." Lalu di-jawab-nya, "Pikiran adinda, kakanda-lah mēnyorokkan di-sini; insh' allah baik-lah kakanda; jika tidak dapat dēngan lēmbut, dēngan kēras mēsti adinda ambil juga." Lalu di-jawab tuan putēri Dayang Sēri Jawa :

"Batang padi tērchuat-chuat ;
 Batang bēmban tērpanggong-panggong :
 Apa kēhēndak hati sēgēra-lah buat ;
 Badan siapa yang mēnanggong ? "

Maka murka-lah tuan putēri Dayang Nuramah lalu di-balun-nya; maka bērgomol-gomol kēdua putēri itu bērganti-ganti sa-kējap ka-atas, sa-kējap ka-bawah; sēpērti burong murai sa-hingga ta' sēdar lagi kain di-pinggang dan tiada-lah tahukan aib sopan lagi. Maka kēlihatan-lah Awang Sulong Merah Muda tuan putēri kēdua itu bērgomol. Maka ia pun bērlari-lah mēngambil kain dua hēlai lalu di-pēgangkan-nya kēdua-dua sa'orang di-sa-bēlah kanan dan sa-orang di-sa-bēlah kiri, lalu di-sarongkan sa'orang sa-hēlai. Maka bērhēnti-lah kēdua-nya sēbab kēmaluan mēlihatkan Awang Sulong mēmēgangkan tangan-nya masing-masing. Maka tuan putēri Dayang Sēri Jawa pun lari-lah naik istana dan tuan putēri Dayang Nuramah turun balek ka-kapal-nya. Apa-bila sampai, maka bērtitah-lah ia ka-pada sakalian anak dara-dara di-dalam kapal itu, "Mēlainkan ingat-ingat-lah tuan-tuan sakalian masa ini hampir-lah kita datang pērgadohan bēsar; tēpong-tawari-lah sakalian alat sēnjata." Maka bērgadoh-lah sakalian-nya mēnyiapkan masing-masing dēngan jawatan-nya. Maka tuan putēri pun mēm bakar kēmēnyan putēh, bērat sa-kati, ambil sa-tahil tinggal sa-kati jua: maka bēryang-yang tuan putēri, dēmikian bunyi-nya, "Ya Allah, ya tuhan-ku, Allah taala tuhan yang sa-bēnar-nya; jikalau ya aku bērsaka bērbaka turun-tēmurun di-sēlamatkan jua-lah sakalian isi gēliyong-ku ini; bukan-nya aku mēngēniayakan orang, bukan-nya aku bēratikad salah ka-pada orang; orang hēndak mēm bēri malu di-atas diri-ku." Maka ia pun mēnangis pērgi bērdiri

di-haluan gëliyong-nya mëmëgang istinggar sëraya mëmanggil tuan putëri Dayang Sëri Jawa, "Hai tuan putëri Sëri Jawa tërima-lah limau manis përkiriman dari tanah Mëkah." Maka tërdëngar-lah khabar tuan putëri Dayang Sëri Jawa dari atas anjong perak lalu di-jawab-nya, "Insh' allah taala itu apa yang ëngkau bëri, aku tërima-lah." Lalu ia mëmngambil pula sa-puchok istanggar-nya, lalu turun tampil. Maka këdua-dua tuan putëri itu pun masing-masing mëmëgang sa-orang sa-puchok istinggar. Maka nampak-lah sa-kilat oleh tuan putëri Dayang Nuramah lalu mëlëtupkan istinggar-nya; bëdil pun mëlëtup; maka tërkëna-lah anting-anting yang di-tëlinga tuan putëri Dayang Sëri Jawa, maka jatoh-lah ka-tanah. Lalu mëmanggil pula tuan putëri Dayang Sëri Jawa, "Hai tuan putëri Dayang Nuramah, tërima-lah pula limau manis përkiriman aku datang dari ulu Sungai Parun." Hilang kata-nya istinggar pun mëlëtup. Maka dëmikian jua tërjatoh anting-anting yang di-tëlinga tuan putëri Dayang Nuramah. Maka di-isi pula oleh tuan putëri Dayang Nuramah sa-kali lagi lalu di-lëtupkan-nya. Maka këna-lah gëlang tuan putëri Dayang Sëri Jawa: maka sangat-lah ia murka lalu mëmngisi istinggar-nya, lalu di-lëtupkan. Maka këna-lah pula gëlang tuan putëri Dayang Nuramah; jatoh-lah dari tangan. Maka di-balas pula oleh tuan putëri Dayang Nuramah. Maka këna pula sëlëpa tuan putëri Dayang Sëri Jawa, yang di-pinggang-nya jatoh ka-tanah. Maka di-balas-nya pula dëmikian jua. Dëmikian jua tërkëna sëlëpa tuan putëri Dayang Nuramah langsung jatoh ka-tanah. Sa-tëlah tigä kali sa-orang sa-orang mëlëtup sënampang-nya, maka masok këmpepat ia-itu këputusan tëmbak-nya itu; lalu bërpikir-lah Awang Sulong Merah Muda sëraya bëryang-yang dan bërsëru, kata-nya, "Hai, ya Allah ya tuhan-ku Allah taala tuhan yang sa-bënar-nya, jikalau ya aku orang yang bërsaka bërbaka turun tëmurun yang bërkubur di-tanah Mëkah, mëlintang-lah gunong sa-buah di-tëngah-tëngah di-antara tuan putëri Dayang Nuramah dëngan tuan putëri Dayang Sëri Jawa itu." Hilang kata-nya gunong pun mëlintang-lah; baharu-lah bërhënti këdua pehak, tuan putëri itu. Maka bërkata tuan putëri Dayang Nuramah:

“ Pisau raut tajam bĕrganda,
 Akan pĕraut lada sulah :
 Karam di-laut boleh-ku timba,
 Karam di-hati bila 'kan sudah. ”

Maka ia pun bĕrtitah mĕnyuroh paling haluan gĕliyong itu hĕndak bĕlayar balek.

Hata bĕbĕrapa lama-nya maka sampai-lah ia ka-nĕgĕri Ulu Sungai Batu ; sa-tĕlah bĕrlaboh ia pun naik-lah pulang ka-istana, dan sĕgala anak dara-dara itu pun pulang-lah masing-masing ka-rumah-nya. Apa-kala sampai, tuan putĕri ka-muka tangga, Si Kĕmbang China pun bĕrlari-lah mĕnaburkan bĕras basah ka-atas kĕpala tuan putĕri, langsung mĕngadap ayahanda bonda-nya, dan bĕrtanya, “ Apa-lah khabar anakda ? Bĕrjumpa-kah Awang Sulong atau tidak ? ” Jawab-nya, “ Abang Sulong itu sudah-lah di-tahankan tuan putĕri Dayang Sĕri Jawa di-kuala Sungai Parun. ”

Ali-kesah. Maka tĕrsĕbut-lah pĕrkataan tuan putĕri Dayang Sĕri Jawa di-nĕgĕri Kuala Sungai Parun. Pada suatu hari bĕrkata-lah ia ka-pada ayahanda bonda-nya, “ Bĕtapa-lah sĕkarang kita sudah di-bĕri orang malu. Maka apa-lah pikiran ayahanda bonda ? ” Sĕraya bĕrsĕloka :—

“ Kĕlapa gading di-tĕpi mahaligai,
 Kĕtupat bĕrisi padi :
 Habis daging tulang di-kirai
 Bĕlum dapat bĕlum bĕrhĕnti

Maka ini-lah patek sĕmbahkan kapada ayahanda bonda ; patek minta himpulkan sĕgala anak dara-dara sahaja : ta' usah bĕrchampur dĕngan laki-laki dan janda sa-orang jua pun. ” Maka jawab raja Nakhoda Tua kĕdua laki istĕri, “ Insh' allah baik-lah anakda. ”

Di-pukul taboh larangan
 Mĕnyahut taboh kĕliling
 Sĕlang-sĕli taboh yang banyak.

Maka bĕrgaduh-lah sĕgala pĕnghulu sĕmbilan wazir mĕntĕri juwak-juwak hulubalang sĕrta isi nĕgĕri lalu mĕnyĕmbah

mëntëri dan pënghulu sëmbaran, sëmbahkan, "Ampun patek mêngadap ka-bawah duli; apa-lah titah hëndak patek junjong." Maka jawab-nya, "Aku pinta himpulkan sakalian anak dara-dara di-dalam kampong nêgëri ini; sa-orang pun jangan tinggal." Maka di-himpulkan-lah anak dara-dara sa-hingga tiada tērhisabkan banyak-nya. Maka bërtitah raja Nakhoda Tua kepada Bujang Sêlamat mēnyuroh përgi ka-pada mualim suroh siapkan dëndang panjang lëngkap dëngan sêgala alat sënjata." Maka Bujang Sêlamat pun përgi-lah mēnyampaikan titah raja itu. Maka mualim pun mēngërahkan-lah sêgala anak-anak dara; dëndang itu mēnyiapkan. Sa-tëlah kéesokan hari-nya përgi-lah mualim mêngadap raja Nakhoda mēmpërsëmbahkan; "Ampun patek mêngadap ka-bawah duli, titah mēnyurohkan patek bërsiap dëndang panjang. Maka sudah-lah mustaed sakalian-nya." Maka jawab raja Nakhoda Tua, "Insh'allah baik-lah: esok kita langkahkan." Maka pada kéesokkan-nya pagi-pagi ithnin tujuh-bëlas hari bulan përnama, pada masa yang baik, maka tuan putëri bërserta dëngan sakalian anak-anak dara itu pun turun-lah ka-dëndang itu di-hantarkan oleh ayahanda bonda-nya sërta sakalian orang bësar-bësar. Maka bërkata-lah raja Nakhoda kapada tuan putëri Dayang Sëri Jawa, "Sêlamat-lah anakda bëlayar sakalian-nya." Maka di-jawab tuan putëri, "Bërkat daulat ayahanda bonda insh'allah taala hapus-lah arang yang bërchonting di-muka anakda ini." Maka sêgala anak përahu yang laki-laki sëmua-nya balek-lah ka-darat sëmua-nya bërganti përëmpuan bëlaka dari-pada anak dara-dara bëlaka. Maka dëndang pun bër-layar-lah tidak lagi tër hingga laju-nya. Hata bëbërapa lama-nya tiga hari tiga malam sampai-lah ka-hulu Sungai Batu. lalu bër laboh di-pëngkalan tuanku Batin Alam, lalu di-naikkan bëndera kuning dan di-pasang mëriam alamat dëlapan. Maka di-balas-nya di-darat mënaiikkan bëndera merah dan mëmasang mëriam alamat sëmbaran; lalu bërkata-lah Dayang Nuramah, "Bukan orang datang dëngan kébëtulan: orang datang bërha-jat salah." Maka di-këtahui-nya-lah yang datang itu tuan putëri Dayang Sëri Jawa: maka ia pun mēngisi istinggar-nya. Maka tuan putëri Dayang Sëri Jawa pun mēngisi pula istinggar-nya, lalu bërteriak, "Hai tuan putëri Dayang Nuramah dahulu

adinda datang mēmbēri limau manis kapada kakanda : sēkarang kakanda pula datang ka-mari, mēlainkan tērima-lah limau manis datang dari-nēgēri Sungai Parun." Maka jawab-nya : "Insh' allah baik-lah." Maka bēdil tuan putēri Sēri Jawa pun mēlētup-lah, kēna anting-anting tuan putēri Dayang Nuramah dan jatuh. Maka di-balas pula tuan putēri Nuramah, kēna di-anting-anting-nya jua. Maka di-balas pula oleh tuan putēri Dayang Sēri Jawa : maka jatuh-lah gēlang di-tangan tuan putēri Dayang Nuramah. Maka di-balas-nya pula ; jatuh pula gēlang tuan putēri Dayang Sēri Jawa. Maka ia pun mēmbalas ; tērkena dan jatuh sēlēpa-nya. Maka di-balas pula dēmikian jua.

Ada pun pada masa itu Awang Sulong Merah Muda mēmperbatikan hal ahual itu dari dalam kurongan dēndang panjang. Maka tērbit-lah ahktiar-nya masok kēēmpat tēmbak antara kēdua tuan putēri itu. Lalu bērjang-yang-lah Awang Sulong dan bērsēru, "Hai, ya Allah, ya tuhan-ku ya saidi ya maulai, lintangkan-lah gunong di-tēngah-tēngah, supaya bērhēnti-lah kēdua tuan putēri ini." Hilang kata-nya, maka gunong pun mēlintang-lah dēngan sa-kētika : tuan putēri pun bērhēnti-lah kēdua-dua-nya masing-masing balek kēmbali. Maka dēndang itu pun bērlayar-lah balek ka-kuala-nya ; sambil bērpantun tuan putēri Nuramah, dēmikian bunyi-nya.

"Singgah bērlaboh di-kuala Bēntam ;
Tēbang mēranti di-padang Judah ;
Sa lagi ada jiwa di-badan,
Sampai mati dēndam ta' sudah."

Maka tiada bērapa lama antara-nya, sampai-lah ka-istana-nya langsung mēngadap. Maka bērtanya raja Nakhoda Tua ka-pada anak-nya, "Apa khabar anakda ?" Jawab-nya, "Khabar baik, ayahanda, dan dēngan bērkat daulat ayahanda bonda tiada-lah ada suatu apa-apa mara bahaya patek sakalian."

Hata bēbērapa lama-nya pada suatu hari bērkata-lah raja Nakhoda kapada istēri-nya tuan putēri Sēkandariah, "Apa-lah hal kita ini adinda, sēpērti anak kita tuan putēri Dayang Sēri Jawa ? Baik-lah kita kahwinkan dēngan Awang Sulong Merah Muda." Jawab istēri-nya, "Baik-lah, kakanda." Lalu.

Di-pukul taboh larangan,
Měnyahut taboh di-lěreng,
Sělang-sěli taboh yang banyak.

Běrhimpun-lah sěgala isi něgěri měngadap raja Nakhoda Tua. "Ampun tuanku patek měngadap ka-bawah duli: Patek mohun-lah pěrěksa. Apa-lah titah, hěndak patek junjong." Lalu běrkata raja Nakhoda Tua, "Aku minta buat kan balai-balai; minta ambikan kayu, minta tumbokkan padi, dan minta sudah kan di-dalam ěmpat hari ini." Maka di-pěrbuat orang-lah: sa-tělah lěngkap sakalian-nya sěgala kělatan, maka pada masa yang baik pětang ahad malam ithnin lau-měmasang měriam dan sakalian kěběsaran pun di-turunkan lah di-mulai běrijaga-jaga sampai tiga hari tiga malam; alat pun di-langsongkan-lah. Maka běrtitah raja Nakhoda Tua di-medan mějělis itu ka-pada sakalian orang yang banyak běrsěru tiga kali, "Ada pun Awang Sulong Merah Muda ini di-naikkan gělaran Těngku Muda." Hata běběrapa lama-nya běrkasih-kasihan-lah děngan istěri-nya tuan putěri Dayang Sěri Jawa; pada suatu hari běrkata-lah Těngku Muda ka-pada měntua-nya raja Nakhoda Tua, "Ampun patek ayahanda; sěkarang patek hěndak měmohun balek ka-něgěri patek hěndak mělihat ayahanda bonda patek, sěbab lama-lah sudah patek ta' pernah běrjumpa. Harap-lah patek akan ayahanda izinkan patek." Lalu di-jawab-nya, "Jikalau hěndak pěrgi jua, baik-lah; bawa sa-kali Sěri Jawa itu měngadap ayahanda bonda anakda, supaya tiada harus pěrgi lain kali lagi." Maka běrkata-lah Awang Sulong Merah Muda, "Biar-lah dahulu patek sahaja pěrgi." Jawab-nya, "Mana suka-lah." Maka tuan putěri Dayang Sěri Jawa pun susah-lah hati-nya sěbab suami-nya hěndak pěrgi bėlayar. Maka běrkata Awang Sulong ka-pada Bujang Sělamat, "Baik-lah kita běrsiap 'Lamat; esok kita bėlayar pěrgi ka-Gunong Běrapı." Maka Bujang Sělamat pun pěrgi-lah měnyiapkan pěrahu sěrtā pěrbėkalan-nya. Sa-tělah siap-lah sudah dayong chětri sakalian-nya; maka běrkata-lah Raja Muda Sulong ka-pada Bujang Sělamat, "Ambil-lah pěti kain baju-ku itu sěrtā ayam si-tambang děnak." Maka apa-bila sudah siap sakalian-nya,

Raja Muda pun mēmohun-lah ka-pada mēntua-nya laki istēri dan lalu pērgi mēmujok istēri-nya tuan putēri Dayang Sēri Jawa itu, “Tinggal-lah buah hati-ku kēkasih chahaya mata-ku kakanda pērgi tiada lama.” Maka tuan putēri pun mēnangis-lah bēlas mēlihatkan suami-nya bērjalan dēngan Bujang Sēlamat ka-dalam pērahu itu; langsung bērlayar-lah ēmpat hari ēmpat malam. Maka ia pun sampai-lah ka-pērlabohan Gunong Bērapi. Maka pērahu pun di-labohkan-nya-lah di-pēngkalan raja Makhdom Sakti. Maka ia pun mēmakai-lah kain burok sēluar burok dudok mēnyoroh di-bawah kajang pērahu-nya: pada suatu hari bērkata-lah ia ka-pada Bujang Sēlamat, “Pērgi-lah ēngkau; lihat apa pērmmainan orang di-darat.” Maka Bujang Sēlamat pun pērgi-lah mēlihatkan tērmasa orang nēgēri itu langsung ia pērgi ka-gēlanggang raja Makhdom Sakti. Maka tuan putēri Pinang Masak anak raja Makhdom Sakti pun turun bērsiram ka-pēngkalan-nya: maka di-lihat-nya ada sa-buah pērahu kosong tērtambat; maka tidak-lah di-sangka-nya ada orang di-dalam-nya: maka apakala sēlēsai dari-pada bērsiram balek-lah ia ka-istana-nya. Maka Bujang Sēlamat pun bērbalek-lah ka-pērahu-nya, di-tanyaī Raja Muda, “Apa ada pērmmainan orang di-darat itu?” Jawab-nya: “Bērjēnis-jēnis pērmmainan chukup dēngan sabong judi, tēmbak sasaran, dan sepak raga.” Bērkata Raja Muda: “Tinggal-lah ēngkau ’Lamat; aku hēndak pērgi pula ka-darat mēlihat pērmmainan orang itu.” Maka ia pun naik-lah. Apa-bila sampai di-gēlanggang, raja Angitan Garang sēdang di-tēngah-tēngah bērmain chatur: maka kēlihatan kapada-nya orang baharu datang. Maka bērkata-lah ia, “Hai orang baharu: mari-lah ka-mari; apa buat bērdiri sahaja? Mari kita bērmain chatur.” Lalu di-jawab Raja Muda Sulong, “Ampun sahaja-lah: patek ini tidak tahu bērmain chatur.” Kata-nya pula, “Jika ta’tahu, apa buat datang ka-mari?” Maka jawab Raja Muda Sulong: “Adat mata mēmandang, tēlinga mēndēngar.” Maka bērkata-lah raja Angitan Garang, “Jikalau sunggoh tidak tahu, mari-lah aku ajari.” Jawab-nya, “Jikalau tuanku sudi mēngajari, patek tērlēbeh suka hēndak bērguru.” Lalu-lah bērmain. Maka bērkata-lah Raja Muda Sulong Merah Muda ka-pada raja Angitan Garang, “Ya tuanku, apa-lah

pantang adat orang bermain catur?" Jawab-nya, "Barang siapa kala sampai tiga kali melainkan ia menjunjung papan." Lalu ia bermain: maka kalah raja Angitan Garang; berkata ia, "Berchatur-lah baharu aku kalah: mari-lah kita menembak sasaran." Lalu di-jawab Raja Muda, "Ampun-lah patek tidak tahu menembak sasaran." Maka kata-nya, "Jika engkau ta' tahu boleh aku ajari." Jawab Raja Mudai "Jikalau tuanku sudi hendak mengajari, patek terlébeh lag, suka, rasa-nya." Maka raja Angitan pun mengisi istinggar-nya bédil-nya pun mélékup kena pengadangan sa-bélah kanan. Maka di-bérikannya pula ka-pada Raja Muda, bédil mélékup peluru pun lari ka-dalam hutan; sa-kali lagi di-témbak oleh raja Angitan kena pengadangan sa-bélah kiri pula, lalu di-unjukkan istinggar berganti-ganti kedua-nya. Maka Raja Muda Sulong pun méléupakan peluru-nya masok ka-dalam hutan juga: maka di-témbak pula oleh raja Angitan kena sudut pengadangan kanan di-sa-bélah bawah. Sa-télah itu di-bérikannya pula ka-pada Raja Muda; ia pun menembak. Maka terhampak-lah alamat-nya. Maka berasa malu-lah raja Angitan itu lalu di-ambil senapang serta di-témbakkan-nya terlépas-lah peluru-nya ka-dalam hutan, berkata Raja Muda, "Orang menembak alamat; tuanku menembak rusa kijang ka-dalam hutan." Jawab-nya pula, "Menembak sasaran-lah kalah, mari-lah pula bersepak raga." Maka jawab Raja Muda, "Patek tidak tahu bersepak raga." Kata-nya, "Jikalau engkau ta' tahu boleh aku ajari." Maka di-jawab oleh Raja Muda, "Jika tuanku suka hendak mengajari, patek terlébeh lagi suka-nya hendak belajar." Maka bertitah-lah raja Angitan menanggil penghulu dan menteri mengajak main sepak raga. Sa-télah hadir, berkata menteri raja. "Silakan-lah tuanku, patek mengiring sepak." Di-ambil-nya lalu di-lambungkan-nya ka-pada Raja Muda: maka di-sambut oleh-nya dengan tangan, tiada di-sepak dengan kaki, lalu di-lambungkan ka-pada raja Angitan Garang raga itu pun lalu di-sepak jatuh dihadapan menteri: maka di-sepak pula jatuh di-hadapan penghulu dan di-sepak pula jatuh di-hadapan Raja Muda, di-ambil-nya dengan tangan di-lambungkan ka-pada raja Angitan Garang. Maka di-sepak oleh-nya jatuh ka-pada menteri: demikian-lah

sa-héngga dua tiga kali kéliling, tiada jua di-sepak oleh Raja Muda. Maka bérkata-lah raja Angitan Garang, "Méngapa-kah orang mula ménjadi pangkal rotan sahaja?" Lalu di-jawab-nya, "Sémbahkan ampun patek tuanku; patek tidak tahu bérsepap raga." Kata-nya pula; "Kalau éngkau tidak tahu térlébeh baik pèrgi dari sini." Sepak raga pun di-lambongkan ka-pada raja Angitan Garang lalu di-sepak-nya jatuh di-hadapan méntèri dan pènghulu dan di-sepak pula jatuh balek ka-pada raja Angitan Garang, lalu di-sepak-nya jatuh di-hadapan Raja Muda: baharu-lah ia ményepak raga sa-malam lama-nya; baharu-lah raga itu jatuh balek ka-hadapan raja Angitan Garang. Maka tiada-lah térsepak lagi oleh-nya lalu téménung-lah sahaja dèngan kémaluan-nya dan bérkata, "Ményabong bèlum lagi aku kalah." Kata Raja Muda, "Jika héndak ményabong, patek tiada bérayam; ada pun sa-ekur térlalu kéchil." Maka jawab-nya pula, "Apa-lah pula pileh kéchil bésar asalkan ada tuah-nya boleh-lah di-sabongkan." Jawab Raja Muda, "Jika bagitu titah tuanku, biar-lah patek mohun turun ka-pèrahu dahulu." Jawab-nya, "Baik-lah, tètapi jangan éngkau tiada balek ka-mari." Maka ia pun turun-lah ka-pèrahu-nya. Apa-bila sampai, maka bérkata ka-pada Bujang Sèlamat, "Lékas éngkau 'Lamat bérmasuk nasi." Maka ia pun pèrgi bérmandi dan bérlimau. Sa-tèlah makan Bujang Sèlamat pun mém buka pèti pakaian lalu mémakai-lah Éngku Muda chukup léngkap térchachak dèngan dèstar kampoh pèlangi:

Tiap sudut tiap hikmat,
Tiap pématah tiap pèmanis.

Dan di-sisipkan pula térapong gabus; di-ambil-nya pèdang jénawi bésar daun padi: lalu bérkata-lah kapada Bujang Sèlamat: "Mari-lah kita bérjalan?" lalu di-képit ayam si tambang dènak bérjalan ménuju ka-gélanggang. Satèlah sampai masing-masing mémbulang ayam-nya. Maka raja Angitan mémbulang ayam bangkas si-gombak bauk: sudah siap térbulang antara kédua-nya, maka raja Angitan ménurunkan taroh banyak-nya sa-ratus rial batu; bérkata Raja Muda; "Sémbahkan ampun, patek ini tidak-lah ada bérwang, mélainkan

Bujang Sèlamat ini-lah patek tarohkan." Maka ayam pun lalu di-uja-nya. Maka raja Angitan Garang pun mēnyērukan tuah ayam-nya dēmikian, "Hai bangkas gombak bauk, sampaikan-lah tuah ēngkau pantang ēngkau mati-lah di-dalam gēlanggang." Maka Raja Muda pun dēmikian jua mēnyērukan tuah ayam-nya: "Hai, ayam-ku si tambang dēnak sampaikan-lah tuah ēngkau kalah mēnang tidak oleh-ku." Ayam pun bērlaga; ayam Angitan Garang mēngēlupar, patah-lah kepak-nya; bērlaga jua, maka putus-lah leher ayam bangkas gombak bauk, ayam si tambang dēnak pun tērbang-lah ka-atas anjong tuan putēri Pinang Masak lalu bērkukoh tiga kali. Maka Raja Muda pun bērēntak-rēntak; bērkata raja Angitan Garang, "Ini-lah orang yang sombong dan tidak tahu di-adat." Maka murka-lah iya lalu di-ambil-nya pēdang jēnawi ada sa-lebar daun birah di-tētakkan ka-pada Raja Muda itu; tētak di-atas di-ēndapkan-nya, tētak rēndah di-lompatkan-nya: maka tiada-lah kēna ia sa-hingga sampai-lah ka-hujung halaman. Maka habis-lah bērputus-putusan batang pinang, batang pisang, lalu bērkata ia, "Orang bērladang dihutan; tuanku bērladang di-kampung." Maka bērtambah-tambah-lah murka-nya: maka di-tētak, tiada-lah bērhingga lagi: lalu bērkata Raja Muda ka-pada raja Angitan,

"Puas-lah patek bērgalah,
Hēndak mēnggalas pula:
Puas-lah patek bēralah
Hēndak mēmbalas pula."

Maka ia pun mēngunus pēdang-nya yang sa-lebar daun padi: maka di-lambai-lambai-nya tiga kali ka-bēlakang. Maka putus-lah tēlinga raja Angitan Garang. Tētkala itu, tuan putēri ada mēlihat di-atas anjong perak; maka di-lēmparkan-nya sireh bērkapur dari atas anjong ka-pada raja Angitan sa-kapur dan ka-pada Raja Muda sa-kapur. Maka yang di-jatohkan ka-pada raja Angitan tiada di-ambil dēngan tangan: di-ambil-nya dēngan mulut-nya sēpērti anjing mēmamah tulang. Maka yang jatuh ka-hadapan orang muda di-sambut dēngan hujung pēdang-nya, lalu di-makan-nya. Maka bērtambah-tambah-lah murka raja Angitan Garang chēnchang-nya tidak lagi

térhinggakan. Maka tahu-lah raja Mahkdom Sakti ; bërleri-lah ia bërjalan dëngan tidak mëmoleh ka-kiri ka-kanan gadoh mëndëngarkan orang bërkelahi di-gëlanggang. Maka bërkata-lah Raja Muda ka-pada raja Mahkdom Sakti, "Sila-lah ambil paduka anakda ini, jikalau tuanku biarkan, tëntu-lah mndzarat kësudahan-nya." Maka jawab raja Mahkdom Sakti, "Mana-mana tëras mëmbangun-lah ; mana-mana yang hidup itu mënantu aku." Lalu bërkata Raja Muda Awang Sulong,

"Puas-lah patek bërgalah :

Hëndak bërgalah pula :

Puas-lah patek bërallah

Hëndak mëmbalas pula."

Lalu di-lambai-lambai-nya pëdang ka-atas tiga kali. Maka këna-lah hidong raja Angitan lalu rampong. Maka bërtambah tambah murka raja Angitan. Maka ia pun mënchëncang sëpërti orang gila. Bërkata Raja Muda, "Baik-lah ; tuanku pulang ka-rumah ayahanda bonda." Apa-bila ia hëndak naik tangga, maka jatoh-lah këpala-nya raja Angitan ka-tanah lalu mati di-tangga ayahanda bonda-nya dan tëläh sampai-lah bilangan-nya pada hari itu.

Al-kesah. Maka tërsëbut-lah përkataan raja Mahkdom Sakti bërkata ka-pada sakalian orang isi nëgëri-nya mënnyuroh Raja Muda naikkan ka-atas këbësan dan bërkata : "Melainkan ini-lah mënantu-ku yang ganti raja Angitan Garang." Maka bërgadoh-lah sëgala juwak hulubalang mëmëgang këbësan masing-masing mënnyëlampai mënnaikkan Raja Muda ka-atas këbësan. Maka datang-lah tuan kadzi sërta sakalian pëgawai-pëgawai. Maka kadzi pun mëmbacha khutbah nikah Raja Muda dëngan tuan putëri Pinang Masak. Maka dijawab oleh Raja Muda akad-nya dan kabul-lah, lalu di-bacha do'a sëlamat. Sa-tëläh itu, di-angkat-lah hidangan mëmbëri makan sëgala panggilan. Sa-tëläh sëlëσαι, sakalian-nya pulang-lah ka-rumah masing-masing sudah sëlëσαι daripada kahwin. Maka naik-lah gëlaran Yang-di-për-tuan Muda ganti mëntua-nya raja Mahkdom Sakti dudok mëmërentahkan di-nëgëri Gunong Bërapi. Maka bërkasih-kasih-lah dua laki istëri. Hata bëbërapa lama-nya pada suatu hari bërkata-lah Yang

di-për-tuan Muda kapada mëntua-nya mèminta izin hëndak pulang ka-rumah ayahanda bonda-nya di-kuala ayer Sungai Batu. Jawab raja Mahkdom Sakti : “Jikalau anakda hëndak pulang, bawa-lah anakda tuan putëri Pinang Masak sa-kali.” Jawab-nya, “Biar-lah dahulu : ayahanda di-bêlakang hari boleh-lah patek bawa.” Maka ia pun bër-këmas-lah lalu bërjalan turun ka-përahu bërdua Bujang Sëlamat.

Sa-tëläh bërlayar dua hari dua malam lama-nya maka sampai-lah ; maka di-tambatkan-nya përahu-nya di-pëngkalan ëmak bongsu-nya : maka ia pun naik-lah ka-istana ; ëmak bongsu-nya pun mëlìhat anak-nya datang ; ia pun përgi-lah ka-dapur bërmasak-masak hëndak di-bëri-nya santap. Sa-tëläh itu, sa-jurus lama-nya, bërkata ia, “Hai, ëmak bongsu ; sahaya hëndak mënnyëlamatkan kubur ayahanda bonda.” Jawab ëmak bongsu-nya : “Përgi-lah Bujang Sëlamat panggil orang kampung surohkan ambil kayu, ayer.” Maka sakalian orang pun datang-lah mënngambilkan kayu dan mënumbok paçi sërta mënjëmur. Maka apa-kala tëläh siap di-kërjakan orang-lah mënngatap-i kubur itu ; kërbau kambing pun di-potong orang-lah. Maka sakalian pëgawai dan orang alim pun mënngaji Koran. Sa-tëläh khatam tahallil dan mëmbacha do’a ; sa-tëläh itu, hidangan pun di-për-idaikan-lah. Sa-tëläh sëlëσαι, masing-masing pun pulang ; bërkata Raja Muda Sulong Merah, “Lëpas-lah sa-për-kara hutang anakda fasal mënnyëlamatkan ayahanda bonda, hanya tinggal lagi hëndak mënnyampaikan maksud ibu bapa saudara sahaya.” Jawab ëmak bongsu-nya, “Bonda tëlëbeh maalum-lah anakda fasal itu tërsangat-lah suka rasa-nya.”

Maka ia pun përgi-lah ka-rumah Dato Batin dëngan ëmak bongsu-nya. Apa-bila sampai ka-istana, bërkata-lah tuan bongsu kapada saudara-nya tuanku Batin Alam laki istëri : “Ada-pun adinda datang ini, hajat hëndak mënngadap kakanda dua laki istëri. Ada-pun sëpërti anakda kita Awang Sulong Merah Muda ëntah bër-bërapa lama-nya sudah mënninggalkan nëgëri : sëkarang ia sudah balek ; ada bër-sama-sama adinda datang, jikalau boleh dëngan këmudah-mudahan pinta adinda ka-pada kakanda dua laki istëri ; Awang Sulong tidak-lah mahu ia mëmberì aib mahu ibu bapa-nya.” Maka di-jawab

tuanku Batin Alam laki istéri, “Jika ia mahu mēngikut pērkataan kakanda, boleh kita nikahkan.” Lalu di-panggil tuan kadzi sērtā sakalian pēgawai; pētang khamis malam jumat di-nikahkan orang-lah Raja Muda Sulong Merah sēpērti a lat raja-raja bēsar bērkahwin. Maka bērkasih-kasihan-lah ia kēdua laki istēri-nya tuan putēri Dayang Nuramah itu sa-lama-lama-nya.

TAMAT.

Some Early Accounts of the Malay Tapir.

BY W. GEORGE MAXWELL.

In Groeneveldt's translation* of the Ying-yai Shêng-lan, an account of Sumatra written by a Chinese traveller in A. D. 1416, there is the following quaint statement:—

"In the mountains of this country a supernatural animal is found, called *The Divine Stag*. It looks like a large pig, and is about three feet high; the forepart of the body is black, the hind part white, and the hair is sleek, short, and very fine. The mouth is like that of a pig, but not flat in front; the hoofs have three grooves, and it only eats plants, not other animals."

The tapir (*tapirus malayanus*) is of course the animal here described, and the account, for all its quaintness, is excellent. The question is why should the tapir be called "The Divine Stag." Groeneveldt in a foot note gives the two Chinese ideographs, which he has translated by these words.

The ideographs are 神 (pronounced *sin* in the Mandarin dialect) which means spirit or soul, and 鹿 (pronounced *lok*) which means a deer or stag; and "divine stag" is thus the straightforward translation of the two words.

The obvious difficulty however is that the tapir most certainly is not called "the divine stag" by the inhabitants either of Sumatra or of any other country in which it is found. There is nothing divine or stag-like in its appearance, nor is there, so far as I am aware, any folk-lore or folk story that could be distorted, by the natural mistake of a traveller or by any stretch of imagination on his part, into such an expression as "the divine stag."

* Notes on the Malay Archipelago and Malacca. W. P. Groeneveldt (Verhandelingen van het Genootschap van Kunsten en Wetenschappen. Volume XXXIX. Batavia 1879.) Miscellaneous Papers relating to Indo-China, Second Series Vol. I. p. 199.

The Malay name of the tapir is *tenok* (تنق) and what we should expect would be that the writer, who was of course describing an animal that was quite new and unknown to his readers, would endeavour to render this word in the ideographs of the language in which he was writing. What we should expect him to say is "in the mountains of this country a supernatural" (or, perhaps, rather, "extraordinary") animal is found called the *tenok*.

And this is, I venture to suggest, what the author has actually written.

Searching through the various dialects of the Chinese language for a dialect in which 神鹿 will represent the sound *tenok*, we find that in the Hylam dialect 神 is pronounced "tin" whilst in the greater number of the other dialects it is "sin" or "shin."

The Hylam dialect would therefore appear to be indicated 鹿 however remains "lok" as in the Mandarin dialect. We therefore get "tin-lok," which, though it takes us a good part of the way, is not entirely satisfactory. I am informed however by the Chinese interpreters of the Supreme Court that there is no ideograph which represents the word "nok." It would therefore appear either that 鹿 represents the nearest sound possible in the Chinese language to the Malay word *tenok*, or else that, in A. D. 1416, it was pronounced "nok."

The passage in the Ying-yai Shêng-lan is interesting in more than one respect. Firstly, if my suggestion that these two ideographs represent the word *tenok* is correct, it shows that the writer of that work was a Hylam; a native, that is to say, of the Island of Hainan, a fact which both the geographical position of that island with regard to the countries mentioned in the account, and the skill and daring in navigation of its inhabitants render extremely probable.

I am more inclined to believe the writer of the Ying-yai Shêng-lan to have been a Hylam from the passage in the work where, also in an account of Sumatra, he gives (according to

Groeneveldt's translation) the following account of the mango :
 "There is a kind of mango called by the natives *yam-pa* ; it is
 "like a pear but a little longer and has a green skin."

Yam-pa, which is the sound of the ideographs 奄拔 in the Mandarin dialect, is meaningless. The Hylam dialect however gives us *Jam-bu*, which is not only excellent Malay but shows incidentally that the writer's memory had deceived him into confusing the guava with the mango.

The passage is interesting in a second respect, for Groeneveldt's "stag" deserves to be recorded along with the "sladang" and "hippopotamus" with which other writers have confused the tapir. It was indeed no less an authority than Newbold that confused the sladang (the Indian "gaur," *bos gaurus*) with the tapir. In his "British Settlements of the Straits of Malacca," published in 1839, he makes, on page 435 of the first volume, the following extraordinary statements:—

"The seladang is suposed by some zoologists to be identical with the tapir. The Malays however make a difference distinguishing the other tapir by the name of tennok. This is a point desirable to ascertain. The seladang may probably be a variety."

It would have been unfair perhaps to draw attention to this slip of Newbold's if it were not for the fact that it affords a curious instance of the extent to which the Malay forests were unknown even to the best informed English residents at a comparatively recent date.

More than one early traveller has recorded the hippopotamus in the far east. Generally they have I think confused it with the rhinoceros or the tapir. Occasionally perhaps they may have been misled by the word *kuda ayer*—(the Malay for the little sea-horse, which is not uncommon in these waters) which has led the lexicographers sadly astray. Marsden (in 1812), Abbé Favre (in 1875) and Swettenham (in 1881) all give *kuda ayer* as hippopotamus, thereby plainly implying that the hippopotamus, which of course is only found in Africa, is known to the Malays.

Lastly this early Chinese account of the tapir is interesting in that it anticipates, by exactly four hundred years, Major Farquhar's discovery of the tapir in Malacca. There will be found in Volume XIII of "Asiatick Researches," published in Calcutta in 1820, a very interesting account of this discovery. Major Farquhar, who was Governor in Malacca, wrote from Malacca on the 29th January 1816 the following letter to the Honourable A. Seton :

My dear Sir,

Conceiving that the accompanying account of an animal of the tapir kind, found in the forests in the vicinity of Malacca; but which I believe is not generally known to exist in any part of the old world, may prove interesting, I have taken the liberty to transmit it to you, for the purpose, (should you consider it as meriting public attention), of being presented to the Asiatic Society : I have likewise the pleasure to send a full length drawing of the animal, and a drawing and skeleton of its head, which is of very singular shape.

I remain My Dear Sir,

Your much obliged and very faithful servant,

W. FARQUHAR.

Malacca, 29th January 1816.

Major Farquhar's account, after a detailed description of the dentition and dimensions of the animal, is as follows :—

"The tapir (called tinnoo by the Malays) is an animal, which I believe has hitherto been considered, by the naturalists as being peculiar to the New World; it will however appear abundantly evident from the present account, that this is a mistake; and that a species at least of this quadruped is common to many of the forests on the Malay Peninsula, and particularly so in the vicinity of Malacca, being as well known to the natives there as the elephant or rhinoceros. The tapir of Malacca, although differing in some essential points from that of America, cannot, I conceive, be considered but as a variety of the same genus of quadruped.

“The manner in which the feet are divided is very peculiar; and is the same in both animals; having four hoofs in the fore, and only three in the hind feet. The general size and shape of the tapir of the old and new world will be found nearly alike, but differing in color; the head of this animal is of a peculiar shape, and forms a sort of ridge at top, the eyes are small, ears roundish and bounded with white, which can be drawn forward at pleasure, the legs are short and very stout, the body large, and in shape somewhat resembling that of the hog. The neck is short and thick, and the skin strong and coarse, like that of a buffalo. The hair is short, and of a black colour, from the proboscis to the extremity of the fore quarters; the body and part of the hind quarters of a light grey, and the rest of the hinder parts and legs are black. The tail is very short, and almost destitute of hair. It has no mane on the neck, in which respect it seems likewise to differ from the American tapir. When young it is beautifully spotted with brown and white.

“The tapir of Malacca is not known to the natives as an amphibious animal; it is perfectly harmless, and of a timid disposition. Indeed it seems destitute of any natural means of offence or defence. It feeds on vegetables, and is said to be particularly fond of sugar-cane. Its flesh is eaten by the natives (with the exception of Muhammadans, who deem it unclean) and considered very good; none of these animals have as yet been domesticated at Malacca, but I have no doubt if taken when young, they might be tamed with equal facility as those of America.

“The drawing which accompanies this will be found a faithful representation of the Malacca Tapir. It is taken from life, and will convey a much better idea of the animal than any description I am able to give.

“It is I think, very possible that the Malacca Tapir may be found to correspond more closely with one of the two fossil species described by Cuvier, in his geological discoveries, as having been met with in different parts of France, Germany, and Italy, the one named the small, the other the gigantic, Tapir.”

Major Farquhar's discovery of the tapir in the Malay Peninsula was followed in the same year by the discovery of the animal in Sumatra. Mr. Siddons, the British Resident at Bencoolen, wrote on the 6th December, 1816 the following letter to the Secretary of the Asiatic Society.

" Sir,

I have sent on board the Ship *Clauline*, commanded by Captain Welsh, a very rare animal called on this coast the *Tannoh* which I beg you to present to the Asiatic Society in my name.

It resembles, with extreme closeness the Tapir of Buffon. It was presented to me by the Pangeran of Ssongye Lamswe, who informed me that it was caught in a paddy plantation upon his lands in the interior. Search was made for its parents, but no traces of them were discovered: the people were attracted by the shrill cry of the animal, which they found at the edge of the paddy ground, close to a thicket, amidst very long grass, the Pangeran himself is, perhaps, the oldest man living in these districts: He says that he never saw but one other animal of this description, which was when he was about ten years old, and that he has never heard of one having been seen since, that which he then saw was of the size of a small cow.

The *Tannoh* eats boiled rice, after it has got cool, grass, leaves &c. It is of a very lazy habit, but perfectly gentle, and loves to bathe, (remaining a very considerable time under water) and to be rubbed or scratched, which he solicits by throwing himself down on his side. He has been in my possession almost three months, during which period he has grown considerably, and his skin has changed from a dusky brown, streaked and spotted with white, to its present appearance.

I trust the animal will reach Calcutta alive, when no doubt it will gratify the curious in natural history.

I remain, Sir,

Your very obedient servant

G. J. SIDDONS.

Sumatra, Fort Marlborough, 6th December, 1816.

Jour. Straits Branch

The following notes by the Secretary of the Society conclude the article in "Asiatick Researches," and are sufficiently interesting to bear repetition.

"The animal's habits continue of the gentle and indolent character mentioned in the preceding communication, and it agrees with Major Farquhar's description in every respect, except in its evincing a great fondness for water : it constantly seeks a pool in which it remains immersed the greater part of the day ; and not unfrequently dives for a very considerable period, presenting in this respect another analogy to the Tapir of South America.

"The following description of a young animal, received subsequently from Major Farquhar, with some interesting communications on subjects of natural history, will complete the information we at present possess regarding the oriental Tapir.

"The drawing which accompanies the following account of a young Tapir, and which I have the pleasure of offering to the acceptance of the Asiatic Society, was taken from an animal about four months old, and represents it as of a reddish brown colour, studded with white spots. It was taken from one I had alive in the house. After it has passed the above period, it begins gradually to change colour until the age of six months, by which time it has lost all its beautiful spots, and attained the general colour of the full grown Tapir as represented in a drawing transmitted from hence to the Asiatic Society in the beginning of last year. The Tapir from which the present drawing was made, I preserved alive in the house for upwards of six months, when it died suddenly. I found it an animal possessed of a most mild and gentle disposition. It became as tame and familiar as any of the dogs about the house, fed indiscriminately on all kinds of vegetables ; and was very fond of attending at table to receive bread, cakes, or the like. It seemed very susceptible of cold, notwithstanding the great thickness of its skin, and I think I may venture without safety to affirm that

“ the Tapir of Malacca has nothing amphibious in its nature,
“ a character which appears to attach to those of America
“ Indeed the one I reared shewed rather an aversion to water
“ and in the wildstate they are found to frequent high
“ grounds.”

Groeneveldt's Notes on the Malay Archipelago and Malacca.

BY W. GEORGE MAXWELL.

I opened the preceding article on the tapir with a quotation from Groeneveldt's "Notes on the Malay Archipelago and Malacca," and now set down a few miscellaneous ideas, which can only be considered as guesses, suggested by a perusal of that book.

I.

On page 143 of the Notes as they appear in the "Miscellaneous Papers relating to Indo-China and the Indian Archipelago," reprinted for this Society by Trübner & Co: in 1887, the following words occur in the translation of that part of the history of the Sung dynasty (960-1279) which gives an account of Java:—

"In their language pearls are called *mutiara*, ivory they call *kara*, incense *kun-tun-lu-lin*, and the rhinoceros *ti-mi*."

Groeneveldt in a footnote gives the Chinese ideographs which he has transcribed as above, and adds that he has been unable to trace the last three to their original form—*Mutiara* is represented by 沒爹蝦羅

Kara by 家羅

Kun-tun-lu-lin by 崑墩盧林

ti-mi by 低蜜

Whether *mutiara* means a pearl in Javanese I am unable to say, but it is certainly the Malay word for it; and it seems probable that, Malay being the *lingua franca* of the Far East, that Malay and not Javanese is the language indicated.

Kara bears no resemblance to *gading* كادغ the Malay for ivory. *Ka-tin* 家丁 probably must be the sound that the word *gading* would take in Chinese. The first syllable of *kara* and *katin* is the same; the difficulty is to suggest any reason for the substitution of *ra* for *tin*. The Chinese ideographs, it will be seen, are not similar, and there can therefore have been no mistake through mutilation of the ideograph. The only thing that I can suggest is a mistake on the part of the writer or the copyist. *Ra* 羅 is the last syllable of *mutiara* 沒爹蝦羅 the word immediately preceding *kara* 家羅 and it is not impossible that carelessness in the writing of these words in foreign tongue led to the repetition of the 羅 in the place of the 丁 that should have been written.

Kemennien كمين which is pronounced *ke-men-ni-en* and is the usual Malay word for the common resinous incense known as gum benjamin, is perhaps the sound which the writer has endeavoured to catch in *kun-tun-li-lin*. It can not be considered a happy effort, but *kemennien* is a word not easy for a foreigner to pronounce, and far from easy to set down in writing.

Ti-mi, the rhinoceros, is another difficulty. The word bears no resemblance to the common Malay word *badak* (بادق) but it may possibly be a corruption of the word *impit* (اينة). Wilkinson in his dictionary gives *badak himpit* as a kind of rhinoceros. Though personally I have not heard the word used in this way in the Peninsula, I have heard it used to represent the sound of the rhinoceros' call.

This is the way too, in which the word is used by the aboriginal *Besisi* of Selangor, for

Impit-impit bunyi badak

is the opening line of one of the Bési songs.*

It is perhaps too much to suggest that *impit* is the word represented by *ti-mi*; all that can be said is that it is the word that most closely resembles it.

II.

In Shih-pi's account of Java in the history of the Yuan dynasty (page 152), after mention of a person named *Ha-ji-ka-ta-na-ka-la*, whom we may take to be Haji Kadir Nakhoda, the writer states that on his return to China from Java he took to the Chinese Emperor a letter in golden characters from the Muli (or Buli).

The ideographs which Groeneveldt has thus transcribed are 沒里 and 巫里

In a footnote the translator states that this name cannot be identified.

The author, Shih-pi, informs us that he was a man from Po-yeh in the District of Li-chou in the Department of Pau-ting in the Province of Chih-li.

In this province the Pekingese dialect is spoken, and in this dialect the ideographs given above represent the sounds *mud-li* or *mu-li*.

The word becomes intelligible if we assume that the sound *Ah* should be added to it. *Ah* 亞 is the word that one commonly meets in Chinese names; *Ah Sin* or *Ah Chong* for instance.

It is a word used in the colloquial rather than in the written language, and it adds nothing to the meaning of the word or words to which it is joined. It is extremely probable therefore that either some copyist, or perhaps even the translator, of this history, considering that *Mud-li* and *Mud-li Ah* to be the same thing, dropped the "*Ah*." *Mud-li-ah* is of course the word *mudliyar* a well known title of rank among the Hindus of Southern Indian and Ceylon; and the account

* Skeat and Bragden's "Pagan Tribes" Vol. II. p. 148.

is the more interesting by reason of its showing the use in Java of this Hindu word in the year A. D. 1292, the date of Shih-pi's visit, as the official title of the person who sent the golden-lettered message to the Chinese Emperor.

III.

In the history of the Ming dynasty, Book 304, there is an account of the travels of Cheng Ho, an eunuch in the Emperor's Palace (A.D. 1403-1435). This account is translated by Groeneveldt on page 167.

Cheng Ho gives a list of thirty-five places which, during his service under three Emperors, he had visited. Among them he mentions on page 170.

滿刺加 渤泥 彭亨 急蘭丹 忽魯謨斯 北刺

Groeneveldt translates these places as Malacca, Brunei, Pahang, Kelantan, Hormus, and Pila.

There can be little doubt that Pila is Perak. If this is admitted, Hormus (Ormuz, at the mouth of the Persian Gulf) cannot be correct, for in a list of places the name of this place would not be inserted between Kelantan and Perak.

Hut-lu-mo-su is the sound represented by the ideographs **忽魯謨斯** in the Mandarin dialect,

[Hut-lu may possibly be an attempt at *Pulau* and *Pulau Mausu* may conceivably be the island of the Mausu pirates, who are spoken of on page 257 as coming from Borneo and ravaging the surrounding countries, even as far as Pahang.] Though the place intended to be indicated remains unidentified, and though perhaps it may now be impossible of identification, I venture to submit that there can be little doubt that it is some place in or near the Malay Peninsula or Archipelago.

IV.

On page 177 in the translation of the Ying-yai Sheng-lan, (A. D. 1416) there is the following account of the weights of Java.

"Their weights are as follows: a cati (*kin*) has twenty "taels (*liang*), a tael sixteen *ch'ien*, and a *ch'ien* four kobangs."

For *cati*, *tael* and *ch'ien* the author gives the Chinese names. *Kobang* is written 姑邦. The *kobang* is the *kupang* which we know best at the present day as the ten-cent piece. It was originally a weight, there being four *kupangs* to a *jampal*, (which therefore corresponds to the *ch'ien* of the present account) and it only became a coin by its relative weight to that of the dollar. It is perhaps unnecessary to say that there is no connection between the word *keping* and the ten cent piece.

V.

In the account of Malacca in the Ying-yai Shêng-lan, in a list of the products of the country, 打麻兒 is mentioned. This is translated on page 244 as damar, and in the Mandarin dialect the ideographs would be thus pronounced, the last ideographs giving the "r" sound. But in the Hylam dialect, which I have suggested to be the native dialect of the writer, it is pronounced "lu," and the three ideographs would represent *da-ma-lu*, which would then appear to be an attempt at *damar-laut*. On the same page there is an account of a better kind of damar, which is "clear and transparent and resembles amber." It is called 損都盧斯 which is pronounced *sun-tu-lu-s* in the Mandarin dialect and *dun-lu-lu-si* in Hylam.

In neither dialect does the word bear the least resemblance to *mata-kuching*, the Malay name for this superior kind of damar, and it is difficult to conjecture what the word that the writer was thinking of may be.

VI.

On page 255, there is a translation of a place called 彭坑. This Groeneveldt translates as Pahang, and a perusal of the account shows that Pahang is undoubtedly the place referred to.

In a foot note Groeneveldt says "these two characters "are properly pronounced *p'ang*, *k'ang*, but the first, which "has the sound *p'e*" or *p'a*" in Fukien, is often used for rendering the sound *pa* or *p'a*, whilst the second character is taken "for *hang* on account of its primitive, which often has this "sound in other combinations."

In volume IV of the T'oung Pa, at page 81, Dr. Muller questions the accuracy of the rendering of 彭坑 and suggests that, as there is a tribe in the locality called "the Panggang," this was probably the old name of the place. Groeneveldt in Vol. VII of the same journal, at page 114, accepts this suggestion. I venture to submit that Groeneveldt was right in his first conjecture, and that Dr. Muller is wrong. In the first place, the tribe is the *orang pangan*, the aborigines of the country, and the word in the mouth of a Malay bears no resemblance whatever to *panggang*. The *orang pangan*, like all other aborigines, are driven to live in the forest, and it is quite impossible that they should ever have given their name to the Pahang River. In the second place, the ideographs 彭坑 are occasionally used, at the present day, by the Chinese to represent Pahang.

Malacca Harbour.

The following account of Malacca harbour is taken from the "Singapore Free Press" of 1834, and is reprinted by the kind permission of the editor.

W. G. M.

The present condition of the roads, and the difficulty of landing, except at nearly high water, are a matter of notoriety and people sometimes wonder how Malacca ever came to be selected as the site for a port, but a reference to old residents in the place, to early accounts of it, and to native traditions, shews that things were not always so, and may, perhaps, indicate the way in which the change came about.

A tradition exists among the natives that Malacca was not originally situated on its present site, but Telok Dalam (deep bay) on the other side of the Panchur, a rocky point on the coast about thirteen miles N. W. of Malacca, where tin has been found on the shore below high-water mark. This tradition bears testimony to the fact of Malacca having once possessed a good anchorage close inshore, but, finding appearances against it, locates the original port elsewhere.

The oldest resident in the place states that his father remembered when Pulau Upeh (a lateritic island lying about two and a half miles a little N. of W. from the town) was only a pistol-shot from the shore, and it is said that about thirty years ago or so, there was a house at Limbongan (two miles from town on the road to Tanjong Kling and nearly opposite Pulau Upeh) in a situation which is now 300 or 400 yards out from the shore. It is also known that land which was leased out by Government in that neighbourhood not very many years ago has disappeared altogether owing to the encroachment of the sea.

VALENTYN says: "There are two islets in its (Malacca's) vicinity—*Ilha das Naos* (Pulau Java, nearly opposite the end of the pier) within a gun-shot from the town, and *Ilha das Pedras* (Pulau Upeh) from where they got the stones to build houses etc. with, beyond the range of gun-shot.* The Portuguese carracks and galleons used to anchor between these two islets in four or five fathoms of water." There are now only about two fathoms.

HAMILTON, writing the same time, says; "The Road for Shipping is at too great a Distance to be defended by the Fort, the Shallowness of the Sea obliging them to be above a League off, which is a very great Inconveniency." But this latter is clearly an exaggeration, for he says shortly after: "At Malacca the Streights are not above four Leagues broad," whereas they are nine or ten; and from other parts of his narrative it is evident that too much faith must not be placed in him.

The *Commentaries* of ALBUQUERQUE, wherein an account is given of the founding of Malacca by PARIMICARA (*Apramasjaya*) who had settled on the Pago, a tributary of the Muar, after his expulsion from *Singapura*, state that that prince was induced by some fishermen who lived on the Malacca River "to go and settle there, both on account of a fertile plain called Bintao three leagues distant along a river, wherein large crops of rice could be grown," and "because the harbour was commodius and very deep with good water."

We find in different places in the *Commentaries* the following expressions:—

"he (the King of Malacca) desired Afonso Dalboquerque would order his ships to withdraw from right *in front of the port* ;"

"he (Albuquerque) ordered the small vessels to withdraw and *lie off outside the port* ;"

"and to burn also all the other ships that *lay in the port* ;"

* i. e. from the fortress.

“among the foreign ships which were *in the port* of Malacca;”

“alongside of this tower” (i.e. “a keep of four stories height along the sea” which Albuquerque built close to his own fortress) “one of our ships of two hundred tons burthen could come whenever it was desired.”

CRAWFURD quotes DE BARROS to the following effect for a description of the Town of Malacca at the time ALBUQUERQUE took it: “Our people, although they did not see majestic structures of stone and mortar, or ramparts, or towers, or indeed any other kind of defence, beheld notwithstanding a town extending along the beach for a good league, and *ranged along the shore, many merchant vessels.*”

CRAWFURD himself says, referring to the two islands already mentioned “it was near these that Albuquerque with his armada cast anchor in 1511, and at which also were wont to anchor the largest caragues of the Portuguese in five and six fathoms water. This part of the roads is now only accessible to small craft, owing to the growth of extensive mud-banks dry at low water, and the anchorage of vessels of burthen is at the inconvenient distance of two miles from the shore.”

In the Commentaries of ALBUQUERQUE we find the following statement made by RUY DE ARAUJO when advising that the bridge of Malacca “ought to be attacked before anything for if they took that and made themselves strong in it, our people would be placed just *between the city and the inhabitants of Upe*, and the power of King divided into two parts.”

The “city” was on the Stadt House side of the river. Further on we find: “and while he (the King of Malacca) was thus occupied with the fortifying of the stockades, a Javanese headman, who was called *Utemutarajah*, who *lived in the Settlement of Upe*, and had about five or six thousand Javanese slaves of his own, or of his sons and sons-in-law, a very rich man, and one who traded very extensively to all parts of the

world, sent a present of sandal-woods to Afonso Dalboquerque, and secretly begged a safeguard for himself *and for all that settlement wherein he lived.*"

And again: "Afonso Dalboquerque ordered his Captains that *upon the territory of Utemutarajah* they should make no requisition."

Later again we find: "Utemutarajah gave opportunity to the Moors who lived in his *district of Dupe*[†] to make use of their own coinage and prevented ours from being current;"

and

"But Utemutarajah took so little heed of this hint to mend his ways that Afonso Dalboquerque again sent word to say that on an occasion when a certain Naire, who had turned Christian, a man in the employment of the *Meirinho*[§] was walking in the *District of Dupe*, he had ordered his arrest;"

and

"He began to construct *in Dupe* strong stockades surrounded with ditches."

From the above extracts the following conclusion may reasonably be drawn; that when ALBUQUERQUE took Malacca, it was a harbour with deep water and a fine sandy bay extending in a curve from the river mouth westwards to the rocky eminence called Pulau Upeh. In all the mentions of Upeh, nothing is said about its being an island, on the contrary, everything, particularly the passage "he began to construct in Dupe strong stockades surrounded with ditches" points to its being then part of the mainland and of the town.

In the time of VALENTYN, the sea had already worn a way through the sandy shore and turned the western end of Upeh into an island; being barred from further encroachments on the west by a rocky ridge, its destructive tendencies found free play on the sandy coast in the opposite directions and continued to operate till they had made a channel about two miles wide, and threatened the high road which skirts the coast, and which is now protected by a series of groins.

[†]D'Upe.

[§]An officer whose duty it is to arrest criminals: the origin of the word, still current, for Inspector of Police "Brenio."

From the time of the opening of this channel dates, no doubt, the silting which has spoilt the harbour of Malacca, and brought it to its present condition,—a condition which is rapidly growing worse.

Tabu customs of the warpath amongst the Sea Dayaks of Sarawak.

A few months ago the Government of Sarawak arranged a punitive expedition against a troublesome border tribe. The army was made up partly of the regulars, the Sea Dayak Rangers, but mainly of the able-bodied men called out from all the houses of the Batang Lupar district: the largest contingent came from the village of Banting where the customs here related came before the notice of my wife. Whilst their husbands were away on the warpath the Dayak women, one and all observed several trivial ceremonies and omitted certain items belonging to the routine of an ordinary day; and on enquiry my wife learnt that these were performed for the benefit of their husbands in accordance with the principles of sympathetic magic. We are indebted to Miss Hall of the Banting Mission House for the following list of tabus followed by the women at home and by the men on the warpath.

The women.

(1) They must awaken early in the morning and with the streak of dawn the windows must be opened: otherwise their husbands will oversleep themselves and may be caught by the enemy. As the windows are opened early to bring light into the room so will it be light and bright when the men commence their march.

(2) It is forbidden (pemali) for them to oil the hair lest their husbands slip when walking on a 'batang' path (a path of tree trunks). It was the unusual untidiness of the ladies' hair which first called for remark when my wife arrived at Banting.

(3) They must not sleep during the daytime or the men will be drowsy when walking.

(4) Every morning they must scatter popcorns (made of rice) on the verandah: and just as the elastic popcorn bounds and rebounds on the hard floor so will the men be agile in their movements. At the same time the women sing a verse—

Oh kamba, enti tinggi surok,
Enti baroh, perjok
Munsoh suroh genong-----
Awak ka baka ditanggong, baka sangkutong.

which being interpreted is

'Oh you absent ones dodge under the high obstacles and leap over the low ones. Petrify the enemy and keep off the hands raised against you.'

(5) It is pemali to bathe in the usual way with the petticoat on: for just as the garment would become wet and heavy so would their husband feel heavy in body and unable to move rapidly.

(6) The room must be kept very tidy, all boxes being placed near the walls; for should any one stumble in the house so may the men fall when walking and thus be at the mercy of the enemy.

(7) They must eat food only at meal times and then properly sitting down; otherwise the men will be tempted to chew leaves or earth when on the march.

(8) At each meal a little rice must be left in the pot and this must be put aside: this ensures that the men shall have plenty to eat and need never become hungry.

(9) On no account may a women sit so long at the loom as to have the cramp; Or the men will surely become stiff and be unable to rise up quickly after resting or to run away.

Accordingly the women intersperse their weaving operations by frequent walks up and down the verandah.

(10) It is forbidden to cover up the face with a blanket or the men will not be able to find their way through tall grass or jungle.

(11) They must not sew with a needle or the men will tread upon 'tukak' (sharpened spikes of bamboo placed point upwards in the ground by the enemy).

(12) Flowers must not be worn nor scent used ; otherwise the movements of the men will be revealed to the enemy by their smell.

(13) It is unlucky to break the ' kain apit ' (the piece of leather or bark of tree with which the women support their backs when weaving) ; should this occur the men will be caught by the chin on some overhanging bough.

(14) Should a wife prove unfaithful in the absence of her husband he will lose his life in the enemy's country.

The men.

(1) Must not cover up the rice when cooking or their vision will become obscured and the way difficult to see.

(2) The spoon must not be left standing up in the rice pot ; otherwise the enemy will so leave a spear sticking in their bodies.

(3) During cooking time should the pots be a distance apart from each other they must be connected by sticks ; so will the men have neighbours near at hand should they be surprised by the enemy. It is customary to put the pots very near together.

(4) It is pemali to pick out the bits of husk from the rice when feeding lest the enemy in like manner pick out that man from a group.

(5) As the rice is taken from the pot the cavity thus left in the food must be immediately smoothed over ; otherwise wounds will not heal quickly.

(6) It is unlucky to sleep with legs crossed or touching those of a neighbour lest the spears of the enemy smite the unfortunate offender of this tabu.

Whether the men as a whole obey these rules I cannot say but certain it is that the women of Banting and of other villages in that neighbourhood followed the restrictions herein imposed. However ludicrous they may seem to us now these magical superstitions are not more gross than those which held sway in the minds of our own countrymen of mediaeval times and even today it would not be difficult to parallel them amongst the country folk of merrie England.

JOHN HEWITT.

Musang Berjanggut.

It is hardly necessary to point out that this story of the Bearded Civet with its note of rollicking farce and its allusions to a pedestal lamp is not in origin Malayan, though much local colour has been added. It is sometimes acted on the stage of the *Bangsawan*. The present version has been written down by Raja Haji Yahye bin Raja Muhammad Ali of Perak and includes much valuable detail on wedding customs and so on. I am indebted to Mr. A. J. Sturrock for having romanized much of the manuscript and for assisting me in the preparation of the English synopsis.

R. O. WINSTEDT.

The Tale of the Bearded Civet.

Shah Ariman king of Shahar Desa was childless ; so he adopted a son of the people and named him Kemala-al-arifin. When Kemala-al-arifin had grown up, the king bade him choose a bride from the daughters of the chiefs, but the youth entreated to be excused, saying "I would seek as my wife a true woman and in this country there are only females." The king was amazed. "If that be so," said he, "go seek your true woman, for greatly I desire to see her: for her dowry and in provision for your journey I give three thousand pieces, but fail in your quest and your life shall pay forfeit for the shame you have brought on our women." The king further bade him return within a year.

So Kēmala-al-arifin prepared for the journey: bought stores of rice, spices, sugar, fish and coconuts, and mixed them all together in one bag. Then he set out, up hill, down dale, by

forest and lea, and after a long while came to a *kampong*, where he begged a night's lodging. Getting a welcome, he entered the house and after bathing and praying brought out his bag of provisions with the request that a meal might be prepared him. The house-wife gave the bag to her daughter Maimunah who when she saw all the provisions commingled got ready a meal from her parents' own rice. Meanwhile Kemala-al-arifin had watched her. Thought he, "This is not the girl I desire for my wife; to-morrow I must set out again in search of a true woman." So on the morrow, he set out again.

Now in the land of Askalan Rum there lived a poor old husbandman, by name Paman, who had a daughter Dang Sri Arif Laksana known to all the country round as the Fair Maid, fifteen years of age and of a shrewd wit. One day on his way home from the neighbouring hamlet, Paman met Kemala-al-arifin, who besought the favour of a night's shelter. Paman consented. On their way, Kemala-al-arifin related his travels and declared that the object of his quest was a kitchenless house: he amazed Paman by opening his umbrella in jungle shade while in the heat of open spaces he closed it; by donning his shoes in sloughs and doffing them on the clean road. When they had reached the house, and Paman had invited his guest to enter, Kemala-al-arifin produced his bag and begged that a meal might be prepared from its contents. Paman passed the bag to his daughter, who when she saw all manner of provisions commingled carefully separated rice from sugar, fish from coconut. Kemala-al-arifin was delighted at the girl's industry and thought "Now at last is my desire accomplished." The meal over, Paman related to Miṭa his wife the strange conduct of their guest by the way. His daughter solved the puzzles. The mosque, she explained, was the house he sought: the umbrella was opened in the forest to keep off droppings from the trees; the shoes donned in sloughs, because in them one cannot see thorns and so on. Kemala-al-arifin overhears her solution of the puzzles and is still more delighted. Next morning he begs Paman for his daughter's hand to the joy of the old husbandman. A grand wedding (which is described at length with great detail) takes place. Three months later the

young couple return to *Shahar Desa* that *Kemala-al-arifin* may not break the condition to return within a year.

In *Shahar Desa* every one marvels at the beauty of the bride: the King, the Crown Prince, the *Bendahara*, the *Vizier*, the *Temenggong*, the *Kathi*, each and all being afire with love. The King grows thin and wasted with passion, and at last summons *Kemala-al-arifin* and tells him how he is sore stricken with a malady for which there is no cure but the heart of a bearded civet-cat and how he has none he can trust save his adopted son: and so he bids him go seek a bearded civet-cat, declaring savagely that if he fail in his quest he will slay him with his own hand. *Kemala-al-arifin* perforce consented and going home heavy at heart told his wife of the strange behest. She detecting the King's plot advised him to build a small shelf over his bed and lie there concealed instead of setting out on such an errand. This he did, till the rumour spread he had departed to look for the bearded civet, whereat king and chiefs and priests rejoiced. The priest sent a pupil to arrange for an assignation with *Dang Seri Arif Laksana* and she replied, "Tell your master my heart overflows at his love and he will find me this evening at six o'clock." Then came a messenger from the *Dato Temenggong* on a similar quest and she invited the *Dato* to come at seven o'clock. There followed a messenger from the *Manteri*: him she bade come at eight. In like manner, she arranged for the *Bendahara* to come at nine and the *Raja Muda* at ten o'clock. Finally the king sent a page and she requested his royal master to call at eleven o'clock.

At six the *Kathi* arrived in his finest robes. The lady admitted him and at once returned to the kitchen. "You must wait till I've cooked cakes for your supper," said she, "and perhaps you would like to pray first." "No no," pressed the *Kathi*, "I can pray when I please but you I cannot always meet." But she cooked on. Seven o'clock struck and a knock announced the *Temenggong*. The *Kathi* shaking and trembling begged *Dang Sri Arif* to hide him. She put him into a large chest and shut the lid, and turned to greet the *Temenggong*. He too was eager but she put him off under excuse of baking cakes till eight o'clock came and with it the *Manteri*.

She hid trembling Temenggong on a shelf and let in the new comer. But culinary preoccupation stood between him and the object of his longing till nine o'clock brought the Bendahara. The quaking Manteri was ensconced on another shelf. The Bendahara also had to wait till the cakes should be baked. But alas, ten o'clock brought the Raja Muda punctual and eager. The Manteri was given a spoon and told to pretend to be a scullion. But even the Raja Muda had to wait wearily till those cakes should be baked, and eleven o'clock saw the king at the door. The Raja Muda cursing that "a miserable old wretch of a king should tear him from his love" looked round for a hiding-place; so the lady handed him a lamp and bade him pretend to be a pedestal and hold the lamp above his head. The king also was asked to await the baking of those cakes. As he sat looking about him, his eyes fell on the pedestal lamp: he stared and said to himself, "That pedestal's the very image of the Raja Muda;" words that set the lamp a-shaking. At last the impatient king burst into the kitchen, to be put off with every kind of excuse till at last in despair the poor damsel exclaimed, "Pardon, a thousand pardons sire but a strange longing possesses me to ride on your majesty's back and if your majesty love me, carry me but seven times to and fro across the room and I will yield to your majesty's wishes." The king consented and getting down on hands and knees, took her on his back. Up and down he pranced, and sore of knee and weary was nearing the end of his task, when suddenly the Manteri became so thirsty that he crept along his shelf till he found a ready husked coconut and seeing by the lamp-light the clean-shaven head of the Temenggong mistook it for marble and crashed down the nut with all his might. The Temenggong yelled. The King leapt up and fled into the night, thinking the aggrieved husband had come. The Raja Muda dashed down the lamp and took to his heels. All bolted except the Kathi who was shut fast in the chest. He poor prisoner prayed his captor to release him but she declared he must await her husband's return. Then she whispered to her husband to creep down from his shelf and pretend to have just returned from his quest. This he did, knocking at the door and announc-

ing his arrival. Said his wife, "A strange thing has happened: while you were away, one night a bearded civet-cat came and jumped into this chest in search of betel and I rose and shut the lid. Let us take him to the King, and cure his sickness." So in the morning he took the chest to the king and announced his success. The King bade the Temenggong see if it really was a bearded civet. The Temenggong peered into the chest and exclaimed, "Why, it's 'To Ka'!" And at once the Kathi answered from inside, "Yes, it is, and if you'd like to hear of your affair of last night, I'll tell you." The Temenggong retired in confusion and informed the King he could not clearly identify the animal in the chest. The Manteri, Bendahara and Raja Muda were each in turn ordered to see if this really was a bearded civet: to each the same thing happened and each in confusion professed ignorance of exact zoological knowledge. The King enraged rises and totters to the box stiff-kneed from the horse-play of the previous night. "'To Ka'," he exclaims. "Don't raise a horse laugh, your majesty," answers the Kathi. The king furious at this innuendo cries "Yes it's the bearded civet: away with it." The Kathi is taken home by Kemala-al-arifin, released and forgiven by him and his wife. Eventually the king and his court all make handsome presents to the sorely tried young couple.

Musang Berjanggut.

Wa-bihi Nasta 'ini Bi 'Ulahi. Ini-lah hikayat chërita orang dahulu kala. Sa-bërmula, maka ada-lah sa-buah nêgëri Shahar Desa nama-nya, raja nêgëri itu bërnama Shah-Ariman baharu naik kërajaan mënggantikan ayahanda baginda al-marhum yang sudah mangkat itu. Maka ada pun baginda itu bëristëri ëmpat orang akan lëtapi tiada bërputëra këëmpat-nya itu. Maka sangat-lah dukachita hati baginda. Maka di-ambil baginda sa-orang anak biapëri-nya di-përbuat anak angkat-nya. Maka di-namï oleh baginda kanak-kanak itu Këmala-al-arifin. Maka di-suroh baginda pëliharakan, di-bëri inang pëngasoh akan dia. Sëlang bëbërapa lama-nya, makin sa-hari makin

bĕsar sudah : maka sangat-lah kaseh baginda akan kanak-kanak itu, sĕrta pula baik sikap-nya, sĕpĕrti anak raja-raja juga susah badan pitah majis barang laku-nya.

Maka chukup-lah umur Kĕmala-al-arifin itu lima-bĕlas tahun. Arakian, maka ada-lah ka-pada suatu hari baginda bĕrsĕmayam di-balai rongsĕri di-hadapi oleh Raja Muda dan Raja Bĕndahara dan tuan Kalzi, dan Tĕmĕnggong, Mĕntĕri, halubalang, rayat hina dina sakalian-nya. Maka bagin la pun bĕrtitah ka-pada putĕra Kĕmala-al-arifin itu, "Ayohai anakanda Kĕmala-al-arifin, sangat-lah sukachita hati ayahanda akan mĕlihat anakanda sudah bĕsar dan pandai sakalian ilmu hikmat dan pĕngajian pun tĕlah khatam sudah. Maka sĕkarang bĕrbalek-lah dukachita ayahanda pula mĕlihatkan anakanda tiada bĕristĕri: ka-pada pikiran ayahanda patut-lah anakanda bĕristĕri mana-mana yang bĕrkĕnan anak sakalian mĕntĕri hulubalang kita; boleh ayahanda kahwinkan." Hata sa-tĕlah di-dĕngar oleh Kĕmala-al-arifin akan titah baginda itu, maka ia pun mĕnyĕmbah sĕraya bĕrdatangkan sĕmbah, "Ampun tuanku bĕribu-ribu ampun sĕmbah patek didek yang hina harapkan di-ampun; di-jual jauh di-gantong tinggi, di-bakar hangus di-rĕndam basah. Maka ada-lah sĕpĕrti titah bĕr tuanku itu tĕramat-lah sa-bĕnar-nya dan sĕlia tĕrjunjong di-atas jĕmala ubu-ubun patek akan ampun kurnia anugĕrahi duli yang maha mulia itu; akan tĕtapi ampun tuanku bĕribu-ribu kali ampun dinding ĕmas perak lidah patek mĕnyĕmbahkan ka-bawah duli itu : maka sa-boleh-boleh-nya patek mĕnampun-lah bĕristĕrikan orang bĕtina. Jika ada mudah-mudahan sĕrta tinggi daulat tuanku, patek hĕndak mĕnchari orang pĕrĕmpuan, karna harapkan di-ampuni ka-pada pĕmandangan patek di-dalam nĕgĕri ini sĕmua-nya orang bĕtina bĕlaka tiada dapat sa-orang pĕrĕmpuan." Sa-bĕr mula tĕlah baginda dan sakalian raja-raja dan orang bĕsar-bĕsar mĕnĕngarkan sĕmbah Kĕmala-al-arifin itu, sangat-lah hairan ajaib mĕnimbangan pĕrkataan itu dĕngan sa-habis bĕsar maksud-nya itu. Maka tĕmĕnong-lah baginda sa-jurus, lalu baginda mĕngĕluarkan titah sĕraya tĕrsĕnyum, "Hai anakanda Kĕmala-al-arifin ka-pada pĕmandangan anakanda di-dalam nĕgĕri kita ini tiada-kah orang pĕrĕmpuan mĕlainkan orang bĕtina sahaja. Jikalau bagitu ayahanda hĕndak mĕlihat orang

përèmpuan. Baik-lah anakanda mënchari istëri orang yang përèmpuan ayahanda mëmberi bëlanja kahwin itu sërta përbëkalin di-jalan tiga-ribu ringgit, tètapi jikalau anakanda tiada dapat orang përèmpuan itu, apabila anakanda balek ka-dalam nègei ini, tëntu-lah ayahanda bunoh, karna anakanda mënurunkan meruah sakalian përèmpuan di-dalam nègei sërta pula bërbohong ka-pada këlayak majlis raja-raja mëntëri hulubalang sakalin ini." Maka sëmbah Këmala-al-arifin, "Ampun tuanku, sèpërti titah patek junjong-lah. Tiada-lah shak dan waham hati patek lagi." Maka baginda pun bërtitah ka-pada bëndahara mënuyuroh kurnia ka-pada Këmala-al-arifin tiga ribu dinar emas lalu di-unjokkan ka-pada Këmala-al-arifin di-sambut oleh Këmala-al-arifin sëraya mënnyëm bah ka-pada baginda. Maka baginda bërtitah pula ka-pada Këmala-al-arifin, "Ayahanda mëmberi tèmpos ka-pada anakanda sa-tahun përgi balek chari dëngan bërsunggoh-sunggoh sèpërti kata anakanda itu." Maka Këmala-al-arifin mënnyëm bah baginda sërta mënchium tangan baginda sa nbil mënnyahut titah baginda dëngan lëmali lëmbut bunyi suara-nya; kata-nya, "Sèpërti titah tuanku patek junjong-lah." Sëraya ia mëmberi hormat ka-pada raja-raja orang bësar-bësar sakalian; lalu turun bërjalan pulang ka-rumah-nya mëndapatkan bapa-nya biapëri itu, mënchëritakan hal-nya itu hëndak bërjalan. Maka biapëri dua laki istëri pun mënangis sangat dukachita akan anak-nya.

Hata sëlång antara bëbërapa lama-nya pada saat këtika yang baik, Këmala-al-arifin lalu bërmohon ka-pada ibu dan bapa-nya laki istëri sërta di-pëlok di-chium oleh biapëri laki istëri akan anak-nya itu dëngan bëbërapa do'a supaya sëlamat anak-nya itu.

Arakian Këmala-al-arifin bërsiap përkakas-nya; di-bëli-nya bëras dan rëmpah-rëmpah dan kachang gula dan anak-anak ikan yang halus, nyiur yang sudah bërkukur; sëmua-nya di-champurkan ka-dalam bëras itu përbëkalin sëmua sa-kali. Maka ia pun lalu bërjalan sa-orang diri-nya masok hutan masok padang këluar padang, naik gunong turun gunong, mën-yërahkan diri-nya ka-pada Allah subhana wataala; sa-këtika bërjalan hari pun pëtang; dëngan takdir Allah tërus-lah ia ka-sa-buah dusun orang. Maka Këmala-al-arifin masok ka-dalam

dusun itu di-lihat-nya ada sa-buah rumah orang. Maka kata Kémala-al-arifin, "Ayohai, inche tuan rumah boleh-kah sahaya tumpang bermalam di-sini?" Maka jawab orang tua yang empunya rumah itu, "Boleh: ayohai anak-ku orang muda, mari-lah naik." Maka Kémala-al-arifin naik ka-rumah itu lalu meletakkan dukong-nya sēraya bértanyakan pērigi, lalu di-tunjokkan oleh orang tua itu. Maka Kémala-al-arifin pun mandi, sērta mēngambil ayer sēmbahyang, lalu naik ka-rumah sēmbahyang maghrib: tēlah sēlēsai sēmbahyang Kémala-al-arifin pun mēngēltarkan punjut bēras-nya itu, lalu di tunjokkan ka-pada orang tua sēraya kata-nya, "Ini, bapa, bēras sahaya minta tanakkan pērbēkalan sahaya." Maka oleh istūri-nya itu di-suroh-nya anak-nya sa-orang pērēmpuan nama Maimunah sēraya kata-nya, "Hai anak-ku Maimunah ini-lah bēras orang muda ini chuba masakkan nasi supaya ia makan ia lēlah sangat lapar bērjalan datang dari tēmpat yang jauh." Dēmi di-dēngar oleh anak-nya, maka ia pun mēngambil nyiru di-tuangkan bēras itu di-dalam nyiru. Tēlah di-lihat oleh Maimunah bēras itu bērchampur dēngan pērkakas yang lain-lain-nya, maka ia pun mēmanggil ibu-nya. Maka ibu-nya itu pun datang-lah mēlihat sēraya di-tunjokkan oleh anak-nya. Maka kata ibu-nya, "Masakkan-lah nasi bēras kita ini." Maka bēras Kémala-al-arifin di-pulangkan balek ka-pada-nya. Hata sa-tēlah sudah masak nasi itu lalu di-angkatan oleh orang tua itu ka-hadapan Kémala-al-arifin sēraya kata-nya, "Silakan-lah anak-ku makan; barang rupa-nya tiada dēngan sēpērti-nya." Maka Kémala-la-arifin pun lalu makan nasi itu, sambil bērpikir di-dalam hati-nya, "Tiada-lah aku bērjumpa juga sēpērti maksud hati-ku." Maka apabila ia sudah makan, kata orang tua itu, "Ayohai anak-ku orang muda, siapa nama anak-ku? Datang dari mana? Hēndak ka-mana?" Maka kata Kémala-al-arifin, "Hamba datang dari nēgēri Shahar Desa hēndak bērmain-main sahaja mēlihat tērmasa kēkayaan Allahsa-gēnap nēgēri tēluk rantau orang: nama hamba ini Kémala-al-arifin, dan hajat hati hamba esok pagi hamba hēndak bērjalan pula." Maka kata orang tua: "Itu-lah baik anak-ku, kēnal-lah bapa ini; kalau tērchampak ka-tēmpat anak-ku pula." Maka sahut Kémala-la-arifin, "Insha-allah baik-lah, bapa." Hata

tělah sudah bėrkata-kata itu, hari pun jauh malam lalu tidur: sa-kětika tidur hari pun siang: Kėmala-al-arifin pun bangun lalu sėmbahyang suboh sėrta bėrsiap hėndak bėrjalan bėrkhabar ka-pada orang tua itu. Maka di-bėri Kėmala-al-arifin akan orang tua itu hadiah sa-puloh dinar ėmas. Maka sangat-lah sukachita hati orang tua itu dėngan sa-ribu puji ka-atas Kėmala-al-arifin itu. Maka Kėmala-al-arifin lalu turun bėrjalan pula mana-mana sa-kėhėndak kaki-nya bėrjalan. Apa-bila hari pun pėtang, bėrmalam ka-pada rumah orang-orang sa-panjang dusun itu, di-pėrbuat-nya sė-pėrti yang dahulu juga; ia minta masakkan nasi bėras yang sudah bėrchampur-champur anika jėnis barang-barang, mėlainkan kata sa-tėngah orang-orang tėmpat ia mėnumpang itu, "Kėmala-al-arifin ini orang gila gėrangan-nya." Di-masakkan nasi itu dėngan bėras-nya sėndiri, di-bėri-nya makan. Maka lėpas makan itu, di-bėri oleh Kėmala-al-arifin hadiah tuan rumah itu sa-puloh dinar ėmas: pagi-pagi esok ia bėrjalan sa-kira-kira pėrjalanan-nya itu sudah ėnam bulan sa-rata-rata nėgėri orang sahaja, maka tiada-lah sampai sėpėrti maksud hati-nya itu Alkesah, tėrsėbut-lah sa-buah nėgėri nama Askalan Rum. Maka ada-lah sa-orang pėladang nama-nya Paman istėri-nya bėrnama Mita: ada ėmpunyaĭ anak sa-orang pėrėmpuan: maka nama-nya Dang Sėri Arif Laksana timang-timangan ėmak bapa-nya Orang Muda Chantek; maka ada pun sifat Dang Sėri Arif Laksana tėrlalu amat chantek mėngalahkan sifat sakalian pėrėmpuan, sėrta arif bijaksana, pandai bėrkata-kata mėnangkap pėham pėrkataan orang. Maka sangat-lah kaseh ėmak bapa-nya akan anak-nya itu; tiada di-bėri bėrkėrja ladang, hanya-lah bėrhėrja mėnjahit sahaja di-rumah serta pula sangat manja-nya. Maka ada pun umur-nya baharu lima-bėlas tahun. Maka banyak-lah sėgala orang muda anak pėladang-pėladang hėndak mėminang, tiada-lah di-tėrima oleh Paman itu. Di-dalam hal yang dėmikian itu, maka ada-lah suatu hari Paman pun bėrsiap-lah barang ubi kėladi, tėbu pisang hėndak mėnjual turun ka-pėkan nėgėri Askalan Rum itu. Tělah sudah siap Paman pun bėrjalan-lah mėnjual barang-barang-nya itu habis-iah laku di-bėli oleh orang pasar itu. Maka ia pun mėmbėli barang-barang makanan pula, hėndak balek pulang

ka-rumah-nya. Hata d  ngan takdir Allah subhana wataala sampai-lah t  ngah padang itu, maka b  rjumpa Paman d  ngan K  mala-al-arifin h  ndak masokkan n  g  ri Askalan Rum itu. Maka kata Kamala-al-arifin itu, "Hai bapa-ku, h  ndak ka-mana bapa-ku ini? dan apa-lah nama n  g  ri ini?" Maka sahut Paman: "Hamba ini h  ndak pulang ka-rumah hamba; ada pun nama n  g  ri ini Askalan Rum. Orang muda ini apa nama? H  ndak ka-mana?" Maka kata K  mala-al-arifin, "Nama hamba K  mala-al-arifin: hamba ini h  ndak m  nchari tumpang-an di-rumah yang tiada b  rdapur." Maka kata Paman, "Mari-lah orang muda ka-rumah hamba, b  rh  nti pada malam ini. Pagi esok chari-lah rumah yang tiada b  rdapur itu." Maka kata K  mala-al-arifin, "Baik-lah hamba tumpang-lah b  r-malam di-rumah bapa malam ini." Maka Paman pun b  rjalan pulang ka-rumah-nya. Maka di-ikut oleh K  mala-al-arifin dari b  lakang masok ka-hutan rimba yang b  sar. Maka sam-pai-lah ka-pada suatu sungai lalu m  ny  b  rang sungai itu. Maka kata K  mala-al-arifin, "Wahai titi k  ra rupa-nya ini." Maka diam Paman itu tiada di-sahut-nya. Maka K  mala-al-arifin pun lalu m  ng  mbangkan payong-nya. Maka b  rpayong-lah ia di-dalam hutan itu. Maka di-lihat oleh Paman sangat-lah hairan hati-nya t  tapi tiada apa kata-nya. K  l  kian sampai-lah pula b  rjalan itu m  n  mpoh l  chah lumpur yang t  ramat dalam. Maka K  mala-al-arifin pun s  g  ra k  na-m  ng  nakan kasut ka-pada kaki-nya, lalu b  rg  lut-lah ia lob-lab bunyi-nya. Maka di-lihat oleh Paman sangat-lah ajaib hati-nya m  nikirkan hal yang orang muda itu sangat-lah b  rsalahan d  ngan laku tabiat orang yang lain. Maka jalan itu pun k  luar ka-pada suatu padang hampir sudah d  ngan rumah-nya: pay-ong itu pun di-k  nchupkan oleh K  mala-al-arifin kasut itu pun di-bukakan-nya, di-bibit-nya d  ngan tangan kiri-nya lalu b  rjalan m  ngikut b  lakang Paman itu. Maka oleh Paman s  mua di-lihat-nya k  lakuan K  mala-al-arifin itu, mangkin b  rtambah ajaib hati-nya: hari pun p  tang sampai-lah ka-rumah-nya. Maka di-lihat oleh Dang S  ri Arif Laksana bapa-nya t  lah balek dari pasar b  rdukong m  mbawa barang-barang dan sa-orang orang muda ada m  ngikut di-b  lakang-nya, sangat-tah elok rupa sifat-nya. Maka Dang S  ri Arif Laksana

pun sĕgĕra naik ka-rumah-nya bĕrkhobar ka-pada ĕmak-nya itu. Maka Paman dan Kĕmala-al-arifin pun sampai-lah ka-halaman rumah-nya, lalu mĕlĕtakkan dukong-nya itu di-muka pintu. Maka istĕri-nya pun datang mĕngambil barang-barang ka-dapur di-bĕrikan-nya ka-pada anak-nya Dang Sĕri Arif Laksana lalu sĕgĕra ia mĕmasak makanan-nya itu. Maka Paman pun turun ka-pĕrigi bĕrsama-sama dĕngan Kĕmala-al-arifin langsung mĕngambil ayer sĕmbayang, lalu balek ka-rumah bĕrsama-sama dĕngan Paman. Maka kata Paman, "Silakan-lah orang muda naik ka-tĕratak hamba yang burok ini." Maka kata Kĕmala-al-arifin "Baik-lah bapa-ku." Maka Kĕmala-al-arifin pun lalu-lah naik ka-rumah Paman, dudok di-sĕrambi dĕngan sĕgala pĕrkakas-nya ka-pada tĕmpat yang di-sĕdiakan istĕri Paman itu. Maka Paman pun ka-tĕngah mĕndapatkan anak istĕri-nya, mĕnyuroh mĕmasak dĕngan sĕgĕra-nya. Maka Paman pun balek pula mĕndapatkan Kĕmala-al-arifin. Maka Kĕmala-al-arifin pun lalu mĕngĕluarkan punjut bĕras pĕrbĕkalan-nya itu, di-bĕrikan ka-pada Paman, kata-nya, "Bapa, ini bĕras bĕkalan hamba mita masakkan nasi karna hamba tiada-lah makan nasi yang lain-lain lagi dari-pada bĕkĕlan ini." Maka di-sambut oleh Paman di-bawa-nya ka-pada anak istĕri-nya di-suroh masakkan sĕrta di-khabarkan sĕpĕrti kata Kĕmala-al-arifin itu. Maka Dang Sĕri Arif Laksana pun sĕgĕra mĕngambil nyiru di-tuangkan-nya bĕras itu, di-lihat bĕrchampur sahaja dĕngan pĕrkakas yang lain-lain-nya. Maka lalu di-undang oleh-nya di-pileh bĕras sama bĕras, rĕmpah sama rĕmpah, gula sama gula, ikan sama ikan, nyiur sama nyiur : sudah di-pileh tiada bĕrchampur lagi maka bĕras itu pun di-masakkan ikan kachang ; gula dan nyiur di-champur di-pĕrbuatkan bubor. Maka sa-tĕlah sudah mustaed sakalian-nya, lalu di-hidangkan nasi bubur itu di-bubuhkan ka-dalam sĕmĕrit-nya : lalu di-angkatan oleh Paman ka-badapan Kĕmala-al-arifin : maka Paman pun bĕrkata, "Ayohai orang muda silakan-lah makan sa-barang di atas kadar-nya." Maka sahut Kĕmala-al-arifin sambil tĕrsĕnyum, "Baik-lah bapa-ku ; silakan-lah bapa-ku makan bĕrsama-sama." Maka Paman pun tĕrtawa, sĕrta mĕmbuka hidangan itu bĕrsama makan dĕngan Kĕmala-al-arifin, sambil bĕrkata. Lĕpas makan Kĕmala-al-arifin pun bĕrpikir di-dalam hati-nya ;

“Ini-lah baharu sampai maksud hati-ku, telah berlagu-lah gelora ombak yang bernama ashek.” Maka sa-ketika itu berubah-lah warna muka-nya. Hata hidangan tempat makanan itu di-angkat oleh Paman ka-dalam, serta menyorongkan tepak sireh ka-pada Kémala-al-arifin dengan beberapa hormat-nya lalu ia memakan sireh. Maka Paman pun masok balek ka-tempat-nya berbaring-baring lēteh berjalan itu. Kalakian istēri-nya pun bertanya ka-pada Paman, “Orang muda itu datang dari-mana ? dan hendak ka-mana ia ?” Maka sahut Paman, “Orang ini datang dari nēgēri Shahar Desa ; hendak berjalan-jalan sahaja : tētapi sangat-lah hairan mula-mula tadi berjumpa dengan hamba, ia bertanyakan rumah tiada berdapur : kata hamba, ‘tiada-lah hamba tahu rumah yang tiada berdapur itu :’ hamba mēngajak ia berjalan ka-rumah kita ini. Kēmudian sampai pula mēniti titian yang kita ikut-ikut itu, di-kata-nya ‘titi kēra’ pula : diam juga hamba. Kēmudian sampai pula mēnēmpoh jalan yang lichah itu, di-kēnakan-nya gelut-nya di-dalam hobok yang dalam itu ; habis gelut-nya kēna lumpur. Kēmudian lēpas itu masok hutan di-kēmbangkan-nya payong-nya. Maka keluar dari hutan mēnēmpoh padang elok di-kenchupkan-nya payong-nya. Sangat-lah hairan hati hamba mēlihat kēlakuan orang muda itu. Apa-kah sēbab-nya hal yang dēmikian itu ?” Maka sahut istēri-nya, “Sunggoh-lah sēpērti kata tuan hamba. Apa-kah kēlakuan-nya yang dēmikian itu ?” Hata, sahut Dang Sēri Arif Laksana ambil tērsenyum dēngan pērlahan suara-nya ; “Ayohai bapa dan ibu tiada-kah tahu hal kēlakuan orang muda itu ?” Maka jawab ibu bapa-nya, “Tiada-lah kami tahual orang muda yang dēmikian itu apa-apa sēbab-nya.” Maka kata Dang Sēri Arif Laksana, “Ayohai, bapa-ku, ada pun yang di-katakan orang muda itu rumah yang tiada berdapur itu misjid-lah yang tiada berdapur titi yang di-katakan-nya titi kēra jikalau titi itu tiada pēmēgang sa-rupa-lah dēngan titi kēra ; bētul-lah orang muda itu. Ada pun di-dalam hutan ia mēngēmbangkan payong barangkali ranting patah, atau berak burong supaya ia tiada kēna mara bahaya dan najis ; tēngah padang ia mēngunchupkan payong itu karna apa-apa najis-nya sa-kadar panas sahaja lalu-lah di-tahani : dan mēnēmpoh

lumpur itu tiada kelihatan kalau kena kaki-nya, bukan-kah suatu mara bahaya di-atas-nya, serta pula aral perjalanan, dan di-tengah terang tanah yang kering boleh tampak dengan mata-nya apa-apa hal yang ada di-situ ; demikian-lah hal paham hamba.” Maka sahut bapa-nya laki istèri “Sudah-lah sa-benar-nya sèpèrti kata anak-ku itu, kebodohan yang kedua ini orang tua-tua tiada mempunyai akal sa-kali-kali.” Sa-telah sudah berkata-kata itu, semua-nya di-dengar oleh Kemala-al-arifin, maka ia pun mengucap shukur ka-pada Allah taala dengan terlalu amat kesukaan-nya sèpèrti kejatohan gunung manikam rasa-nya ; sambil ia berbaring-baring tiada mau tidur mata-nya hasrat-nya hendak meminang Dang Sèri Arif Laksana itu. Hata sa-ketika tidur hari pun siang, maka Kemala-al-arifin pun bangun pergi ka-pèrigi hendak mandi, sambil sambahyang suboh. Kemudian lepas sambahyang itu, baharu-lah Paman laki istèri bangun serta anak-nya Sèri Arif Laksana itu. Maka Paman dudok dekat Kemala-al-arifin memakan sireh. Maka Kemala-al-arifin sègèra-lah berjabat salam mènchiium tangan Paman, seraya berkata dengan lemah lembut buryi suara-nya, “Ayohai ayahanda hamba ada pun hamba dengan sa-besar-besar maksud serta harap dengan sa-besar-besar harap rendah gunung tinggi-lah harap hamba ini ; jikalau ada mudah-mudahan ihsan rahim bapa hamba ka-pada hamba dagang yang hina gharib miskin sa-kira-nya pinta perhamba akan pengisip atap itu yang tiris, lantai yang patah, buat mengambil kayu dan penumbok damar bapa hamba. Maka jikalau tiada bapa hamba sampaikan sèpèrti hasrat hati hamba ini, neschaya berpanjangan kerosakan hati hamba menanggung perhintaan.” Arakian sa-telah di-dengar oleh Paman akan kata Kemala-al-arifin, sangat-lah kesukaan hati-nya serta berseri-seri warna mukanya sèpèrti kejatohan bulan matahari rasa-nya mènèrangi rumah-nya itu. Lalu ia berkata, “Jikalau sudah anak-ku sudi bersama dengan bapa, orang yang dudok di-hutan padang ini, tiada tahu adat lembaga dan rela pula berbantalkan bëndul, bertikarkan lantai, berkélambukan asap, sa-kali anak-ku sudi memelihara bapa ini anak beranak, yang bapa sa-ribu kali kesukaan lagi, berpétarohkan diri ka-pada anak-ku orang nègèri ; tetapi bapa bertanggoh dahulu, mèmberi tahu ka-pada saudara

dagang sakalian akan p  kerjaan kahwin anak-ku ini." Hata sa-t  lah sudah b  rkata-kata, Paman pun b  rmohon ka-pada K  mala-al-arifin p  rgi ka-rumah sakalian kaum k  luarga-nya, m  mb  ri tahu dari-hal h  ndak m  nikahkan anak-nya Dang S  ri Arif Laksana d  ngan K  mala-al-arifin itu; maka t  rlalu-lah sangat sukachita m  r  ka itu. T  lah sudah, maka Paman pun pulang ka-rumah-nya, s  rta b  rmuafakat d  ngan ist  ri-nya s  rta b  rtanya izin akan anak-nya itu. Maka sa-t  lah izin-lah Dang S  ri Arif Laksana akan p  rkataan bapa-nya; kala-kina sa-t  lah b  rkata-kata itu, Paman pun k  luar m  ndapatkan K  mala-al-arifin, s  raya b  rkata sambil t  rs  nyum m  mandang K  mala-al-arifin. Maka K  mala-al-arifin tundok k  malu-maluan rupa-nya. Maka-sa-k  tika lagi b  rhimpun-lah sakalian kaum k  lurga laki-laki dan p  r  mpuan datang ka-rumah Paman. Maka K  mala-al-arifin m  mb  rikan wang b  lanja makan isi kahwin ka-pada Paman dua ribu dinar   mas. Maka di-sambut oleh Paman akan wang itu s  rta di-surohkan anak buah-nya m  mb  ri barang-barang p  rkakas h  ndak m  mbuat k  nduri itu ka-pasar. Hata Paman pun dudok b  k  rja-lah tujuh hari tujuh malam b  rsuka-sukaan makan minum di-j  mput sakalian haji l  bai dan imam khatib makan k  nduri itu m  mb  ri arwah ka-pada roh dato nenek-nya. Maka sa-t  lah di-mula   K  mala-al-arifin pun di-hiasi orang-lah di-bawa m  nitekkan limau dan b  rinai di-hadapi oleh s  gala orang-orang tua-tua tabib dan bomor dan sakalian pawang-pawang dairah itu di-dudokkan di-atas g  ta di-hadapi gunong-gunong t  mpat p  rsandingan itu. Maka tampil-lah tabib dan bomon dan pawang m  njampi m  nitek limau itu, lalu di-tuangkan minyak ka-dalam aver limau yang sudah di-s  diakan di-dalam batil p  rak sangat-lah elok rupa-nya s  p  rta gambar bulan suatu b  rapit d  ngan gambar matahari dan tujuh biji bintang sak  liling-nya ya-itu bulan di-pagar bintang raksi-nya itu t  laga di-bawah bukit yang maha baik sa-kali. T  lah di-lihat oleh tabib bomor pawang itu, maka sakalian m  r  ka itu pun t  rs  nyum sakalian m  lihat raksi elok s  p  rta yang d  mikian itu; b  lum p  rnah sa-orang makhluk pun m  ndapat titek limau yang d  mikian itu. Sa-t  lah sudah di-ambil oleh tabib sadikit ayer limau di-kachau-nya d  ngan daun sireh lalu di-chalitkan

ka-pada dahi Kēmala-al-arifin. Maka nasi hadapan yang bër-bungkakan kain sërba aneka pun di-angkat orang-lah di-hadapan Kēmala-al-arifin. Maka Kēmala-al-arifin mēmbasoh tangan lalu mēmakan sa-dikit-sadikit dēngan halus manis kēlakuan-nya tērtib dan lēndip rupa kēlakuan-nya. Maka sa-kētika makan lalu-lah sudah; mēmbasoh tangan sērta makan sireh sa-kapur. Hata Paman pun datang mēnyambut tangan Kēmala-al-arifin di-hantar balek ka-tēmpat pērmadian; lalu mēmandi ayer limau itu sēraya bērinai.

Maka sakalian pērēmpuan pun mēmbēri pakaian Dang Sēri Arif Laksana sa-chukup pakaian mēmpēlai; sērta di-pimpin di-iringkan oleh sakalian orang tua-tua dan anak dara-dara naik ka-gēta di-hadapan gunong-gunong tēmpat pērsandingan itu. Maka khatib bomor dukun pun mēng-ambil-lah mēnitekkan limau di-hadapan sanak saudara-nya masing-masing mēngadapi pēkērjaan itu. Hata bērsamaan-lah raksi-nya Kēmala-al-arifin jatuh ka-pada pērigi di-bawah bukit; yaani untong-nya baik kēkal karal di-dalam sēnang sēntosa kēkayaan sa-lama-lama-nya. Maka pada kētika itu sēgala bunyi-bunyian gēndang sērunai gong chanang pun di-palu orang-lah, tērlalu amat elok bunyi-nya. Maka Dang Sēri Arif Laksana pun di-angkat orang ka-tēmpat pērmadian bērli-mau, mandi bērinai; tēlah mandi bērsalin kain basahan tērlalu elok rupa-nya, sēpērti bulan ēmpat-bēlas hari puteh kuning kulit-nya sēpērti umbut di-sēntak rupa-nya. Maka tērurai-lah rambut-nya yang panjang tērlalu amat lēbat dēngan hitam sēpērti dawat tumpah hingga sampai ka-tumit kaki-nya. Maka hairan-lah sakalian orang yang mēlihat Dang Sēri Arif Laksana itu. Maka sēgēra-lah di-sanggul oleh istēri tabib yang tua-tua rambut Dang Sēri Arif Laksana, sērta di-bawa masok ka-dalam pēlamin yang sudah sēdia itu. Hata tampil-lah anak-anak tēruna yang muda-muda bangkit mēnarikan inai bērangkap-rangkapan tērlalu elok rupa limbai langkah gaya-nya mēnyu-kakan hati yang mēlihat dia. Maka gēndang pun di-palu orang-lah, lagu *Alif alif pulang mērajok* nama-nya; makin sangat-lah ashik orang-orang muda itu mēnari; lēpas sa-orang, sa-orang pula mēnarikan inai itu: maka api bunga inai itu sēpērti

bèrkẽmbar dèlapan-lah rupa-nya. Sa-tèlah sudah, anak tẽruna yang muda-muda mẽnari; maka di-unjokkan pula inai ka-dalam sambil mẽnari. Maka di-sambut pula oleh orang muda-muda pẽrẽmpuan janda-janda sambil mẽnari yang lẽmah lẽmbut juga. Maka lalu mẽnari di-hadapan pėlamin gunong-gunong itu mẽnẽnakan langkah limbai, lẽpas sa-orang sa-orang pula bẽrangkap-rangkap. Maka gong gẽndang sẽrunai pun bẽrbunyi mẽrawan-rawan lagu-nya, bẽraleh-nya lagu kėtimping janda gẽrẽnak dua-bẽlas pula. Maka sangat-lah ashik sakalian janda-janda bangkit mẽnari tẽrgeram hati anak dara mẽnẽngar bunyi itu. Hata hari pun hampir-lah dini-hari. Maka Kẽmala-al-arifin di-tampal oleh sakalian pẽrẽmpuan istẽri pẽgawai yang tua-tua dẽngan inai sa-chukup-chukup jari tangan dan bẽrinai sa-hari bulan di-tapak tangan kanan dan kiri dan bẽrinai pula pẽrimpın? kaki kanan dan kiri sa-kẽliling, langsung pula berinai kėlẽngkeng kiri bẽrchanggal mẽrak. Tẽlah sudah sakalian istẽri pẽgawai-pẽgawai pun balek masok ka-dalam; tinggal-lah Kẽmala-al-arifin tidur bẽrsama-sama budak-budak yang muda itu. Maka ada pun Dang Sẽri Arif Laksana pun dẽmikian juga; di-inai oleh pẽrẽmpuan janda-janda yang tua-tua. Arakian tẽlah sudah hari pun hampir akan siang; ayam bẽrkokok fajar mẽnẽyingsing tampak chẽrah: Maka sakalian orang mẽnari pun bẽrhẽnti-lah bẽrjamu makan minum pulu bẽrsuka-sukaan. Lẽpas makan masing-masing pun tidur-lah bẽrkaparan di-tẽngah rumah pẽnoh sęsak; langsung ka-balai dan kẽluar tẽmpat pẽrtanakkan nasi iti.

Tẽlah hari siang masing-masing pun bangun mẽnjabat kẽrja, laki-laki dan pẽrẽmpuan; mẽnẽmbẽleh kẽrbau kambing ayam itek masok ka-bangsai, tẽrlalu amat sebok pẽkẽrjaan-nya. Maka hari pun tinggi-lah; Kẽmala-al-arifin bangun dari tidur pẽrgi mandi ka-pẽrigi di-iringkan oleh orang muda-muda itu; lẽpas mandi lalu naik ka-rumah. Maka hidangan pun di-angkat orang-lah; Kẽmala-al-arifin mẽmbasoh tangan lalu mẽmakan. Maka orang muda-muda pun bẽrmain-lah biola mẽmulul rẽbana, bẽrsambutan bunyi gong dan chanang sambil bẽrpantun sėloka; dẽmikian-lah bunyi pantun-nya lagu *Lanang* nama-nya.

Lanang Ayohai, lanang :
Lanang papan jati ;
Bukan lanang mabok pinang ;
Mabok orang tadi

Maka sahut sakalian janda-janda dari-dalam pëlamin itu
sambil mêmukul rêbana juga bèraleh, lagu *Orang Padang*
nama-nya.

Orang Padang lalu bërëmpat,
Chobak-chabek tèpi kain-nya ;
Barang hilang manakan dapat
Chari lain tukar ganti-nya :
La-la-li ; ayoh ! nyona. Mana dia ?

Hëmpaskan apa mëntimun dondang ?
Sayang kërontang bagi bèrtali :
Lëpaskan apa abang 'nak pulang ?
Ada untong balek ka-mari.

Api-api pagar di-dusun,
Anak Këling bërgëlang kacha :
Bukan-nya mati karna rachun
Mati di-kërling ekur mata.

Tinggi bukit gunong Mak Buah ;
Këdudok tiada bërbunga lagi :
Sudah dapat gading bërtuah,
Tandok tidak bërguna lagi.
Pukul gëndang lagu sënayong ;
Pukul chanang jarang sa-kali :

Putus bënang dapat di-hubong ;
Putus arang sudah sa-kali.
Layang-layang mënnyambar bueh,
Hati-hati di-padang tëmu :
Kaseh sayang di-chari boleh ;
Sa-tuju di-hati jarang bërtëmu.

Pukul gëndang tiup sërunai
 Raja bërangkat dari sabërang :
 Puteh mata si burong punai
 Arak masak di-tunggu hëlang.

Maka masing-masing bërsideiran pantun : tëläh sudah sa-këtika lagi lalu bër'hënti-lah masing-masing mënjabat kërjanya bërmasak-masak makan minum bër'suka-sukaan.

Sa-tëläh sudah tujuh hari tujuh malam, ka-pada saat këtika yang baik, maka Këmala-al-arifin di-bëri oleh Paman dan sakalian pëgawai-pëgawai memakai pakaian mëmpei lai sèpërti adat dahulu kala ; sërta di-putuskan kërajat-nya oleh tabib-tabib itu di-andam rambut di-dahi dan di-tëngkok-nya, tëlalu amat elok-nya ; sërta di-bëri pula mëmakai ; përtama di-kënak sëluar alang kain alang baju alang, bërikat pinggang kain chindai.

Maka di-sisipkan këris tërampang ulu kënchana ; di-kënak pin'ding ëmas bërät sa-bungkal dan tëngkolok bër'sëring yang bër'chahaya-chahaya. Tëläh mustaëd sakalian-nya lalu di-dokkan di-atas gëta yang bërtingkat tujuh bër'tëkat suji timbul.

Maka tër'sëbut-lah istëri Paman dëngan istëri pëgawai-pëgawai imam khatib yang tua-tua sërta 'to bidan tua mën'gutuskan kërajat Dang Sëri Arif Laksana di-atas gëta bërtingkat lima bër'tëkat sulam di-hadapan sëgala saudara dagang kaum kërabat-nya. Maka di-mula'i oleh 'to bidan tua di-bubuhkan bënang panch-warna di-leher Dang Sëri Arif Laksana dan dua batang lilin di-lëkatkan ka-pada chërmin muka, di-alingkan tiga kali dari kanan ka-kiri dan ka-kanan di-taburi bër'tëh bëräs di-për'chekkan tëpong tawar. Maka rambut-nya di-këringkan tëpong tawar, dan rambut di-hadapan dahi di-ambil sa-kira-kira-nya bësar puting kachip di-buboh minyak lilin lalu di-jampi oleh 'to bidan.

Sudah habis isharat pëtua, lalu di-kërat oleh 'to bidan dëngan gunting ; maka putus-lah rambut itu pangkal-nya mën'g-adap ka-pada Dang Sëri Arif Laksana sangat-lah elok pëmutus kërajat itu. Maka sa-luroh badan mëmpei lai itu pun di-asapkan oleh 'to bidan dëngan këmënyan. Tëläh habis pëkërjaan itu, maka tampil-lah istëri imam yang tua mën'gandam dan

mengundai dan di-turunkan anak rambut tukang kundai-nya terlalu amat elok rupa-nya terserlah sifat Dang Seri Arif Laksana umpama bulan penuh bernama empat-belas hari bulan, gilang-gemilang cahaya-nya. Maka hairan-lah sakalian yang, mengadap itu serta di-sikat rambut-nya yang panjang terlalu lebat lagi hitam berkilat-kilat di-sanggul oleh-nya.

Sanggul bernama lipat pandan,
 Anak rambut-nya bagai di-dandan,
 Usul majlis sifat-nya badan,
 Laksana gambar suatu teladan.

Maka lalu di-kenakan pula bunga sanggul emas berselang pudu berkilat dahi pancha-logam; di-kenakan chelak pula

Bersifat alif, berchelah mata;
 Gigi-nya puteh asmara danta;
 Dahi permai sangat rata.

Hata sa-telah itu di-beri memakai kain jong sarat bertabur benang emas berselangkan kain linau angdana berbaju ungu sutera dahulu kala berpinding emas berat sa-tengah bongkal berchinchin bunga nyiur bergelang sudu emas empat tingkat sa-belah berkeraawang bergenta dua tingkat berchanggal merak di-jari kelengkeng kiri, jari-nya halus tombak serai terlalu amat chantek majlis-nya.

Sa-telah mustaed sakalian-nya, maka Paman pun memberi arwah di-balai makan minum semua-nya imam pegawai segala anak buah-nya. Maka di-rumah pun demikian-lah juga makan minum sakalian perempuan. Hata Kemala-al-arifin pun di-beri oleh isteri pegawai uang tua makan di-atas semberip mengadap suatu hidangan. Maka halua nemat pula di-peridarkan orang-lah.

Telah selesai dari-pada kenduri itu, Paman pun datang-lah mendapatkan menantu-nya menunjukkan sireh nikah ka-pada sa-orang imam minta nikahkan anak-nya dengan Kemala-al-arifin dengan mohar emas kahwin-nya sa-ribu dinar emas. Telah di-sambut oleh imam itu lalu di-bacha khutbah nikah; serta di-ijapkan oleh tuan imam nikah Kemala-al-arifin dengan

Dang Sëri Arif Laksana. Maka tëläh di-kabulkan oleh Këma-la-al-arifin nikah itu dëngan mahar-nya sa-ribu ñinar ëmas. Tëläh sudah, tuan imam pun mëmbacha doa sëlamat ; këmudi-an sëlawat akan nabi salalahali wasaalam, tiga kali di-sahut oleh orang di-balai gëmuroh bunyi-nya. Maka Këmala-al-arifin pun di-pimpin oleh tuan imam naik ka-atas julangan lalu bërarak turun dari balai itu, bërkeliling kampong itu dëngan gëndang sërunai gong chanang tëlalu adzmat bunyi-nya dëngan sorak sakalian orang muda-muda. Maka apabila balek ka-halaman balai itu sëgala pëndëkar pun bërmain silat bërtëtakkan pëdang bërtikamkan tumbuk lada. Maka sorak pun gëmuroh-lah bunyi-nya. Tëläh sampai-lah ënam kali giliran, këmudian hari pun pëtang-lah. Maka Këmala-al-arifin di-arak oleh orang-lah mënju ka-rumah. Maka apabila sampai, imam yang tua bërdiru-lah di-tangga. Maka pintu pun di-tutup oleh istëri tuan pun imam itu dëngan kain chindai tiada di-bëri naik. Maka tuan imam pun mëminta bukakan pintu itu dëngan sëgëra-nya. Maka jawab istëri-nya, “Tëbus dahulu pintu ini baharu boleh di-bëri masok.” Maka tuan imam pun sëgëra mënunjokkan rojak-nya. Maka kata istëri imam itu, “Sahaya ta’mahu rojak sireh ini apa guna-nya ka-pada sahaya ?” Maka di-bërikan oleh imam sërban jubah-nya pula. Dëmikian juga kata istëri-nya, “Tiada mau kita bukakan pintu itu.” Hata maka imam pun mëngambil chinchin tolok Suleiman dari-pada jari Këmala-al-arifin di-bërikan ka-pada istëri-nya; baharu-lah di-bukakan pintu itu sërta di-chuchuri ayer sëlamat ka-atas daun pinang tiga kali. Maka tuan imam pun mëmimpin tangan Këmala-al-arifin naik bërtëmu-lah dëngan Dang Sëri Arif Laksana bërsama-sama naik ka-atas tëmpat përsandingan di-dudokkan di-kanan Dang Sëri Arif Laksana. Maka nasi hadapan yang bërbunga sahalat dan tëlur di-angkat orang-lah ka-hadapan Këmala-al-arifin këdua laki istëri-nya. Maka tampil-lah istëri pëgawai yang tua mënnyuapkan dia këdua laki istëri-nya bërsuap-suapan. Maka ka-pada këtika itu sangat-lah elok rupa-nya sëpërti bulan dëngan matahari. Hata sa-këtika bërсандing itu, Paman pun datang-lah këdua laki istëri. Maka Këmala-al-arifin këdua laki istëri pun mënnyëmbah mëntua-nya itu. Maka di-sambut oleh Paman dëngan suka-chita-nya sërta mënnyuroh anak-nya masok ka-dalam pëlamin.

Maka Kémala-al-arifin pun di-bawa-lah oleh istëri imam yang tua-tua masok ka-dalam pëlamin itu lalu bèrkait kèlingking-nya sama-sama. Kata istëri imam itu, "Ayohai anak-ku tuan bèrkait kèlingkingini; jangan anak-ku lëpas jari kèlingking istëri anak-ku itu; jikalau lëpaskan pëtua orang tua-tua nësahaya sègëra-lah anak-ku bèrchërai dëngan istëri anak-ku." Maka Kémala-al-arifin pun tërsënyum mënëngarkan nasihat istëri imam itu; lalu di-këmaskan-nya jari kèlingking-nya mëmëgang jari kèlingking istëri-nya itu. Maka sampai-lah ka-dalam pëlamin, tabir yang bèrdaun budi tiga lapis pun di-labohkan orang-lah. Maka di-angkat-lah pula nasi damai ka-hadapan Kémala-al-arifin këlwa laki istëri. Lalu di-suroh istëri imam dan orang tua-tua makan këlwa-nya; makan sa-dikit dëngan këmakuan; tëläh sudah mëmباسoh tangan lalu mëmakan sireh di-dalam bèkas-nya. Këmudian sakalian istëri imam dan orang tua janda dan dara pun këlwar-lah dari dalam bilek itu masing-masing pula makan bèrsuka-sukaan. Arakian, maka tërsëbut-lah kësah Kémala-al-arifin di-dalam pëlamin akan mëmujok istëri-nya dëngan bèrbagai-bagai pujok sbaer pantun sëlaka mën्यukakan hati istëri-nya; sampai ini-hari, baharu-lah Kémala-al-arifin tidur laki istëri-nya; ayam pun bèrkukok ungka pun bèrbunyi sayup-sayup bahasa mërawankan hati orang yang ashik bèrahi. Hata sa-këtika lagi hari pun siang-lah. Maka Paman laki istëri pun mën्यuroh siapkan sakalian pulut yang sudah bèrkukus pada malam itu sërta dëngan halwa nemat karna hëndak mëmandikan sapat anak-nya dua laki istëri. Maka mustaëd-lah sakalian-nya ayer buyong bèrjari lipan daun nyiur bèrtëlök bèrmacham-macham rupa-nya dëngan bèrteh bèras kunyit tëpong tawar. Maka hari pun sampai waktu asar. Maka istëri imam yang tua-tua pun mëmimpin Kémala-al-arifin këlwa laki istëri ka-tëngah rumah itu di-dudokkan këlwa-nya di-atas kuda-kuda Paman, sudah bèrsalin kain basahan. Maka tampil-lah pawang mënjampi, di-tabur bèras kunyit, di-perchek tëpong tawar itu. Maka di-bëntangkan kain puteh di-atas këlpa këlwa-nya lalu di-chuchurkan oleh pawang ayer buyong ka-atas Kémala-al-arifin këlwa laki istëri. Maka rambut Dang Sëri Arif Laksana di-uraikan oleh 'to bidan sa-hingga sampai mën्यapu tumit-nya tër-lalu lëbat lagi hitam bèrkilat. Sa-tëläh sudah, di-chuchurkan

oleh 'to bidan ayer yang tujuh buyong itu, kĕmudian baharu-lah pula kĕdua bidan itu bĕrmainkan daun nyiur yang bĕrtĕbok di-atas kain puteh itu dan di-atas kĕpala Kĕmala-al-arifin laki istĕri dĕngan bĕbĕrapa jampi 'to bidan kĕdua-nya itu supaya mĕmbuangkan siyal jĕmalang kĕdua-nya. Hata sa-tĕlah gĕnap tiga kali bĕrhenti-lah. Maka kain puteh pun di-ikatkan pula ka-pada Kĕmala-al-arifin laki istĕri sĕrta di-buboh bĕnang pancha-warna dĕngan dua batang dian tĕrlĕkat ka-pada chĕrmin bĕsar. Maka di-alingkan oleh 'to bidan tiga kali tĕrkadang-kadang dari kanan mĕmbawa ka-kiri dan tĕrkadang-kadang dari kiri mĕmbawa ka-kanan. Lĕpas itu, apa-tah lagi? Sakalian orang-orang tua dan muda laki-laki dan pĕrĕmpuan kĕchil dan bĕsar pun bĕrchurah-churahkan bĕrsimbar-simbar-kan ayer itu bĕrhambat kĕjar ka-sana-ka-mari; ada yang mĕngambil lumpur tahi kĕrbau dan tanah lĕmbah bĕrlumur-lumur ka-badan masing-masing bĕrlari-lari ka-sana ka-mari dĕngan sorak tĕmpek-nya tĕrtawa gĕlak-gĕlak masing-masing, sĕrta orang yang mĕmukul gĕndang sĕrunai gong chanang pun habis-lah basah sĕmua-nya di-sambar oleh mĕrĕka itu tĕrlalu suka-chita-nya. Di-dalam rumah pun orang pĕrĕmpuan dĕmikian-lah juga; sĕgala anak dara-dara bĕrlarian ka-sana ka-mari di-hambat di-kĕjar oleh janda-janda itu di-simbar dĕngan ayer di-dalam batil sa-orang sabuah habis-lah basah. Maka di-kĕjar pula oleh anak dara-dara itu mĕnyimbar mana-mana kawan-nya yang bĕlum basah lagi itu.

Arakian, hari pun pĕtang-lah; masing-masing bĕrhĕnti. Maka Kĕmala-al-arifin laki istĕri pun bĕrsalin kain basahan lalu di-bawa oleh 'to bidan masok ka-dalam pĕlamin di-bĕri mĕmakai sĕpĕrti mĕmpĕlai masa bĕrsanding dahulu kĕdua laki istĕri. Maka tĕlah sudah-lah, lalu di-bawa oleh 'to bidan dĕngan istĕri-nya, Paman sĕrta sakalian pĕgawai naik ka-atas gunung-gunong itu balek, di-sandingkan sĕpĕrti dahulu juga mĕmakan nasi adap-adap. Maka Kĕmala-al-arifin pun mĕmakan-lah kĕdua laki istĕri di-atas kadar masing-masing tiga suap lalu sudah; mĕmakan sireh di-dalam tepak. Tĕlah sudah, Kĕmala-al-arifin kĕdua laki istĕri pun mĕnyembah mĕntua-nya kĕdua laki istĕri sĕrta di-bawa oleh 'to bidan masok ka-dalam pĕlamin itu; tabir yang bĕrdaun budi pun di-labohkan

orang-lah. Maka Kēmala-al-arifin ashik dēngan gurau sēnda pantun sēloka mēmujok istēri-nya dēngan bērbagai bunyi-nya.

Hata tēlah sampai-lah tujuh hari tujuh malam, maka lēmbut-lah hati Dang Sēri Arif Laksana, mau-lah bērgurau sēnda dēngan suami-nya bērsuka-sukaan sa-bagaimana adat orang laki istēri. Maka pada kēesokkan hari-nya Paman laki istēri bērkēndurikan akan mēmbēri sēlamat anak-nya sudah bērdamai sa-bagaimana orang laki istēri. Maka Kēmala-al-arifin mēmakai laki istēri sa-kadar sahaja kēluar mēnyēmbah mēntua-nya laki istēri;

Sēmbah bērnama Lela bantut;
Chantek majlis di-sēbut ta'patut;
Mēlētakkan gaya tangan ka-lutut,
Sajak anggun, tiada kēmētut.

Maka di-sambut oleh Paman sēmbah anakanda kēdua laki istēri dēngan bēbērapa doa-nya pula, supaya sēlamat anak-nya. Sa-tēlah sudah, Kēmala-al-arifin kē lua laki istēri masok balek ka-dalam pēlamin bērsuka-sukaan dēngan pēlbagai shaer mēnunjokkan kēbajikan-nya masing-masing ya-ini hēndak bēradu bijak kē lua-nya. Maka lalu di-bēri Kēmala-al-arifin tēki-tēki ka-pada istēri-nya, dēmikian-lah bunyi-nya.

“ Adinda Dang Sēri Arif Laksana
Dēngari tē-tēki kakanda yang hina
Tiada bērsētuju lafath dan maana
Dēmikian-lah bunyi dēngan rinchana;
Sudah mustaed sa-buah kota,
Chukup dēngan alat sēnjata;
Musoh-lah banyak sudah-lah nyata
Kētika malam bērpérang-lah sērta.”

Tēlah di-dēngar oleh Dang Sēri Arif Laksana bunyi tē-tēki suami-nya itu, sēraya mēnyahut madah dēngan pērlahan-pērlahan suara-nya, halus manis bunyi-nya,

“ Ayohai kakanda usul bĕstari,
 Ini-lah tĕ-tĕki kakanda mĕmbĕri
 Sudah-lah adinda tiada bĕrpĕri
 Bĕlum pĕrnah lagi di-dĕngari
 Pĕrang-lah sĕrta bĕrtanding kubu
 Ashkar nyamok datang mĕnyĕrbu
 Di-katakan kota ini-lah kĕlambu ;
 Api di-pasang pĕlita bĕrsumbu.
 Api di-pasang nyata-lah pĕsti
 Nyamok mĕnchuchok banyak-lah mati
 Baharu-lah puas rasa-nya hati ;
 Sĕkarang boleh adinda bunyi.”

Tĕlah di-dĕngar oleh Kĕmala-al-arifin jawab istĕri-nya
 tĕrlalu arif bijaksana, maka ia pun tĕrsĕnyum tĕrlalu amat
 sukachita hati-nya, tiada dapat di-katakan lagi sĕrta mĕmbĕri
 tĕ-tĕki pula dĕmikian-lah bunyi-nya itu,

“ Suatu bĕnda bĕrtabat-nya hina,
 Ka-pada orang sangat bĕrguna ;
 Masa bĕrjalan ka-mana-mana
 Tiada ia tidak sĕmpurna.

Sa-tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana tĕ-tĕki
 suami-nya itu, lalu ia mĕnyahut dĕngan pĕrlahan suara-nya ;

“ Tiada sĕmpurna sudah-lah tĕntu
 Karna ia mĕnolong bantu,
 Jikalau tidak mĕmakai sĕpatu
 Luka-lah kaki tĕrkĕna batu.”

Maka Kĕmala-al-arifin tĕrsĕnyum, sĕraya mĕmakan sireh
 lalu mĕmbĕri tĕ-tĕki pula, sambil bĕrsandar di-bantal bĕsar
 di-atas chiur yang dua-bĕlas tingkat itu, sĕraya mĕmbĕri tĕ-
 tĕki dĕmikian-lah bunyi-nya,

“ Mĕnyampaikan maksud di-dalam hasrat,
 Sangat-lah kĕmuliaan di-dalam akhirat
 Jika tiada jadi mudzarat,
 Barang yang rĕngan jadi-lah bĕrat.”

Maka Dan Sëri Arif Laksana pun tërsenyum, sège-ra-lah mēnyahut të-tëki itu :

“ Jadi-lah bërat ayohai kakanda
 Jikalau sa-kira rial tiada
 Maksud ta' sampai di-dalam dada,
 Di-bënci orang tua dan muda.
 Pikir-lah kakanda Këmala-al-arifin,
 Dëngan rial hëndak-lah dampin ;
 Jikalau tiada barang sa-këping,
 Pérut pun lapar tëntu-lah mëlëmpin.”

Tëlah di-dëngar oleh Këmala-al-arifin jawab isteri-nya, sëraya tërsenyum ; maka Këmala-al-arifin mēngajak istëri-nya makan, lalu mēmakan këdua-nya dëngan këmala-malaan, sambil bërgurau sëndà. Tëlah sudah makan lëmping yang lazzat chita rasa-nya ; lalu mēmakan sireh di-dalam tēpak zaman dahulu kala. Maka Këmala-al-arifin pun bërkata, “ Ayohai adinda, choba-lah silakan pula mēmbëri kakanda të-tëki pula kakanda sudah mēmbëri adinda të-tëki tiga përkara.”

Maka sahut Dang Sëri Arif Laksana : “ Ayohai kakanda adinda tiada tahu mēmbëri të-tëki karna tërlalu amat bodoh-nya tètapi di-atas kadar-nya di-pandu juga ; dëngar-lah oleh kakanda sa-bërapa bunyi-nya,

Ayohai kakanda muda yang po'ta
 Suatu të-tëki përsëmbahkan sërta.
 Ini-lah tërlintas di-dalam-nya chita,
 Di-gërakkan tuhan alam sa-mata.
 Ayohai kakanda arif bustari
 Suatu të-tëki adinda mēmbëri
 Sëdiakan kota sa-buah nège-ri
 Langit dan bumi indah bërsëri.
 Indah-nya bukan alang kēpalang,
 Langit bërawan bumi chēmërlang
 Jikalau sa-kira ia nēnghilang
 Lëmah sakalian sëndi dan tulang.’

Sa-tělah di-děngar oleh Kěmala-al-arifin tě-těki istěri-nya-sěgěra těrsěnyum, sambil měnjawab tě-těki itu děngan sěgěra-nya.

“Langit dan bumi itu alam,
Chahaya těrang tiada-lah kělām
Kěmuliaan ka-pada sakalian islam,
Itu-lah gěrangan běrnama talām.
Sěndi dan tulang lěmah angguta
Měski pun ada pula harta
Nasi dan gulai kalau ta'nyata
Rela běrutang atau mēminta.”

Maka Dang Sěri Arif Laksana pun těrsěnyum mēněngarkan bijaksana suami-nya itu ; lalu mēmberi těki-těki pula

“ Unggas pěrmainan Sang Yang Dewata
Paroh-nya tajam laksana pěrmatā
Mēmakan buah chahaya mata,
Sa-běsar pěrtolongan ka-pada kita.

Děmi di-děngar oleh Kěmala-al-arifin, ia pun sěgěra měnjawab tě-těki istěri-nya itu, dēmikian-lah bunyi-nya,

“ Běrnama tua měngambil padi
Sěrtā pula měnghilangkan badi
Sakalian pěkěrjaan sěmua-nya jadi.”

Arakian Dang Sěri Arif Laksana sěgěra mēmberi tě-těki pula.

“ Mahaligai putěri di-měrchu alam,
Lantai-nya lěmbut sěpěrti tilām
Dayang-dayang běrnyanyi hari pun malam,
Bulan pun těrang tiada-lah kělām.”

Maka Kěmala-al-arifin pun běrmadah, sambil mēnafasi istěri-nya: “ Ayohai adinda sangat-lah bijaksana-nya tuan nya-wa kakanda ini rupa-nya.” Maka Dang Sěri Arif Laksana pun kěmalu-maluan-lah mēněngar pěkataan suami-nya itu, sambil tundok mēmakan sireh. Maka Kěmala-al-arifin sangat-lah ashik běrahi melihat istěri-nya sěraya měnjawab tě-těki itu dēmikian-lah bunyi-nya,

“ Kětika itu bulan pun tērang,
 Naik ka-kandangan sakalian orang;
 Mēngerek padi di-balai jarang,
 Mēlagukan lotah pantun di-karang.
 Alangkah suka di-dalam-nya dada
 Bērasa ingin hati kakanda
 Hēndak bērlotah dēngan adinda
 Sērta bērmmain bērgurau sēnda.”

Sa-bērmula tēlah di-dēngar oleh Dang Sēri Arif Laksana kata suami-nya itu, maka ia pun tērsenyum sambil bērkata, “Sunggoh kakanda suka juga ka-pada orang yang ahli-nya, jikalau tiada ahli-nya tiada ia suka, pēnat sahaja bērjaga kaki sakit di-makan oleh baji padi itu kērēngkong sakit suara sērak.” Maka Kēmala-al-arifin pun diam, lalu masok ka-tēmpat tidur lalu tidur kēdua-nya dēngan bērsuka-sukaan. Sa-tēlah hari siang, maka kēdua-nya pun pērgi-lah mandi ka-pērigi, mēngambil ayer sēmbahyang suboh. Sa-tēlah sudah lēpas sēmbahyang suboh itu, Dang Sēri Arif Laksana pun mēnyēmbah ka-pada suami-nya; maka di-sambut oleh Kēmala-al-arifin dēngan sukachita-nya.

Maka tērlalu-lah amat kaseh sayang akan istēri-nya Laksana Adam dēngan Hawa, sēpērti Sērgandi dēngan Ranyunia umpama Zuleikha dēngan Yusop, tiada bērchērai barang kamana pērgi ka-rumah sanak saudara-nya Dang Sēri Arif Laksana di-jēmput oleh mēreka itu makan.

Sa-bērmula tēlah gēnap-lah Kēmala-al-arifin tiga bulan sudah lēpas kahwin-nya itu, maka ia pun tēringat-lah akan pērjanjian-nya dēngan baginda karna sudah sampai sa-bēlas bulan sudah. Maka ada-lah ka-pada suatu hari Kēmala-al-arifin bērkata ka-pada istēri-nya, “Ayohai adinda Dang Sēri Arif Laksana, yang kakanda ini insha 'llah taala jikalau ada mudah-mudahan hēndak bērmohon-lah balek ka-pada adinda. Jikalau ada sudi adinda, maka adinda pun hēndak kakanda bawa juga balek sa-kējap mēndapat raja kakanda, dan bērjumpa orang tua kakanda.

Tēlah di-dēngar oleh Dang Sēri Arif Laksana akan kata suami-nya, maka ia pun rela-lah. Maka ka-pada kētika yang

baik langkah sedang budiman pagi-pagi hari, maka Kémala-al-arifin bémohon-lah ka-pada méntua-nya laki istëri. Maka Paman laki istëri pun mêmelok mënchium anak-nya kédua itu dengan tangis-nya. Maka Kémala-al-arifin pun kédua laki istëri menurut sama mënangis kédua-nya sërta bértangis-tangisan. Maka Paman laki istëri mēnghantar sa-hingga sampai ka-tëpi ladang-nya itu. Maka Kémala-al-arifin kédua laki istëri bémohon-lah bërjalan masok hutan kël原因 hutan, masok padang kël原因 padang masok rimba kël原因 rimba, naik gunung turun gunung, mana-mana malam bërhtëti.

Alkesah tërsëbut-lah baginda Sultan Shahariman nëgëri Askalan Rum, tël原因 sampai-lah sudah përanjian baginda dengan putëra angkat baginda Kémala-al-arifin, sa-bëlas bulan itu, baginda pun sangat-lah këmashghulan hati-nya tiada mënëngar apa-apa përkhabaran dari-pada anakanda baginda, ëntah hidup ëntahkan mati, karna ia bërjalan dengan sa-orang diri-nya. Maka baginda pun mēmanggil mëntëri, hulubalang pahlawan-nya hëndak bërmëshuarat. Maka baginda pun mënitalahkan mëntëri hulubalang-nya suroh bërlëngkap alat-nya akan mënchari Kémala-al-arifin. Maka baginda pun bërangkat masok ka-dalam istana. Maka sakalian raja-raja dan orang bësar-bësar rayat hina dina këmali ka-rumah-nya masing-masing. Hata tël原因 datang kësokkan hari-nya, maka sakalian mëntëri hulubalang pun bërlëngkap-lah akan alat itu mënantikan saat këtika yang baik.

Kalakian tërhtëti-lah kesah baginda tēngah bërsiap mēnyuroh mënchari itu; maka tërsëbut-lah pula kesah Kémala-al-arifin bërjalan itu. Sëlang antara bëbërapa lama-nya, dua-puloh hari përxalanan ka-pada waktu maghrib ia pun masok-lah ka-dalam nëgëri-nya itu, langsung kédua-nya ka-rumah ayahanda bonda-nya. Maka pada këtika itu ayahanda bonda-nya leka oleh mënangis sahaja tēngah mēmakan nasi. Maka Kémala-al-arifin sampai di-pintu pagar-nya, ia minta khabarkan ka-pada ayah-nya ka-pada budak pënunggu pagar itu, mēngatakan ia ada sampai. Maka budak itu pun bërlari-lah mēngadap dato' biduanda di-khabarkan kata-kata Kémala-al-arifin itu. Dëmi biduanda mënëngar kata budak itu, maka ia kédua laki istëri dengan pēngasoh Kémala-al-arifin sēgëra-lah tërjun bër-

lari dari rumah-nya ka-pintu pagar itu. Maka apabila bĕrjumpa dĕngan anak-nya di-pintu lalu di-pĕlok di-chium-nya sĕrta dĕngan tangis-nya, "Ayohai anak-ku, buah hati-ku, pĕrasaan ayahanda bonda anakanda sudah mati, tiada mĕnĕngar pĕrkhabarkan orang pun, anakanda pun sampai mati tiada mĕmbĕri tahu ka-pada ayahanda bonda ini." Maka sahut Kĕmala-al-arifin : "Ya ayahanda bonda, yang tĕramat jauh tĕmpat anakanda pĕrgi itu payah orang sampai ka-sana." Sa-tĕlah sudah istĕri biduanda pun mĕmimpin tangan mĕnantu-nya masok ka-dalam pagar itu, langsung ka-rumah sa-kali, sĕrta di-dudokkan di-atas chiur yang indah dĕngan sakalian orang pĕngiring itu, di-jamu makan minum sa-bagaimana adat aturan orang bĕsar-bĕsar di-dalam nĕgĕri itu lalu di-hiasikan tĕmpat tidur yang indah-indah. Maka Kĕmala-al-arifin pun masok-lah tidur kĕdua laki istĕri-nya bĕkas lĕlah pĕnat bĕrjalan itu di-pichit oleh hamba sahaya sakalian tuboh-nya laki istĕri, dan sakalian pĕngiring-nya dudok ka-pada tĕmpat yang sudah di-sĕdiakan itu dĕngan tĕrlalu amat chĕndĕra tidur-nya, karna tĕrlalu pĕnat dua-puluh hari dua-puluh malam tiada pĕrnah tidur yang jĕnak. Maka sa-kĕtika tidur hari pun siang-lah ia pun bangun pĕrgi mandi dan mĕmbasoh kain baju-nya; tĕlah hari tinggi Kĕmala-al-arifin kĕdua laki istĕri pun bangun dari tidur-nya pĕrgi mandi ka-kolam. Maka biduanda laki istĕri dĕngan sakalian orang isi rumah-nya sangat-lah hairan mĕmandang paras mĕnantu-nya itu, ka-pada pĕrasaan hati-nya sĕpĕrti bidadari baharu turun dari kĕyangan rupa sipat-nya, tĕrlalu amat chantek majlis mĕnantu-nya itu. Maka ada-lah ka-pada suatu hari bonda pun mĕngajak anak-nya Kĕmala-al-arifin mĕngadap baginda; mĕnyuroh anak-nya bĕrsiap. Maka Kĕmala-al-arifin mĕmakai sa-kadar sahaja, istĕri-nya Dang Sĕri Arif Lak-sana mĕmakai dĕmikian-lah juga. Tĕlah sudah, maka biduanda laki istĕri pun dĕngan pĕngiring-nya pĕrgi-lah mĕngadap baginda ka-balai rongĕri. Hata sampai ka-pĕrsimpangan jalan dĕkat istana itu, biduanda pun mĕmbawa anak-nya Kĕmala-al-arifin mĕngadap bonda ka-balai dan istĕri biduanda mĕmbawa mĕnantu-nya mĕngikut pintu istana. Hata tĕlah di-lihat oleh Dato Kĕmala Sĕri pĕnghulu istana pĕrmohonkan ka-pada pĕrmaisuri yang kĕĕmpat, maka kĕĕmpat pĕrmaisuri pun sĕgĕra bĕrangkat ka-pada pintu istana dĕngan dayang-dayang sakalian mĕnyam-

but istëri biduanda itu: sërta sampai istëri biduanda dan Dang Sëri Arif Laksana mënnyëmbah përmaisuri këempat. Maka di-sambut përmaisuri dëngan sukachita, di-pimpin tangan Dang Sëri Arif Laksana, di-bawa naik ka-dalam istana-nya, di-dudokkan di-atas hamparan yang mulia sambil mënnyorongkan puan. Maka sangat-lah hairan përmaisuri këempat mëlihatan rupa paras Dang Sëri Arif Laksana itu, sërta dëngan isi istana sakalian. Hata biduanda pun sampai-lah mëngadap baginda ka-balai lalu di-tëgur oleh baginda, "Ayohai saudara hamba biduanda, mana-tah anak mënantu kita?" Maka sëmbah biduanda, "Didek yang përëmpuan sudah di-bawa oleh hamba tuanku ka-dalam istana mëngadap paduka adinda yang këempat; patek dëngan didek ini datang ka-sini mëngadap duli yang maha mulia."

Dëmi di-dëngar oleh baginda, maka baginda pun sëgëra turun dari singgasana mëmimpin tangan Këmala-al-arifin dan biduanda di-bawa masok ka-dalam istana bësar. Maka këtika itu di-dapati adinda baginda këempat tëngah di-hadapi oleh istëri biduanda dan mënantu-nya Dang Sëri Arif Laksana pënoh sësak di-dalam istana itu, këchil bësar hina dina. Maka baginda pun tërpendang-lah ka-pada Dang Sëri Arif Laksana itu. Maka baginda pun tërchëngang tiada khabarkan diri-nya sëpërti laku pëngsan rupa-nya baginda ka-pada përasaan hati baginda umpama mëmandang anak bidadari di-dalam shorga, tiada baginda tërkata-kata lagi sa-hingga tërtikam-lah anak pana sërgandi itu ka-pada mërchu hati baginda. Maka tersëlam-lah baginda di-dalam lautan yang maha dalam yang bërnama 'Dzahar-al-ashek' maka di-tiupi oleh angin yang bërnama 'Nur-ul-asshikin' itu karna ka-pada masa itu akan paras Dang Sëri Arif Laksana sa-olah-olah sëpërti chahaya Nur yang elok bërseri-sëri di-dalam istana itu, padam-lah përmaisuri yang këempat istëri baginda itu, dan rupa sakalian rupa përëmpuan yang di-dalam istana itu sëmua-nya muram bëlaka oleh mangkas ruman sosok badan Dang Sëri Arif Laksana itu. Maka këtika baginda mëmandang ka-pada Dang Sëri Arif Laksana itu, maka Këmala-al-arifin dan Dang Sëri Arif Laksana mënnyëmbah mënjunjong duli ka-pada baginda këdua laki istëri. Maka baginda pun sëraya

bértitah, "Ayohai anak-ku Kémala-al-arifin berbahagia sungoh anak-ku mëndapat istëri sèpërti paras yang dëmikian ini, karna aku pun hairan tërchëngang mëlìhat-nya; aku sangkakan anak bidadari shorga tadi, tiada përnah aku mëlìhat rupa përmampuan yang dëmikian ini." Maka Kémala-al-arifin pun mënnyëmbah, "Ampun tuanku bërìbu-ribu ampun dëngan bërkat tinggi daulat juga." Maka baginda pun mëmberì përsalianan ka-pada Kémala-al-arifin pakaian yang indah-indah tiada dapat tërharga. Maka Kémala-al-arifin këdua laki istëri mëmakai di-hadapan baginda sëraya mënnyëmbah mënjunjong ðuli. Sa-tëläh sudah hari pun pëtang, maka Kémala-al-arifin këdua laki istëri pun bërmohon balek ka-pada baginda këlìma laki istëri.

Arakian sëläng antara bëbërapa lama-nya, mashur-lah përkhabaran di-dalam nëgëri itu akan istëri Kémala-al-arifin. Maka ingin-lah hati Raja Muda dan hati Raja Bëndahara dan 'To Mëntëri dan Tëmënggong dan Tuan Kadzi akan istëri Kémala-al-arifin itu, masing-masing bërdoa akan Kémala-al-arifin mati atau kënà suatu bënchana yang bësar, supaya raja-raja dan orang bësar-bësar itu mëmìnang istëri-nya itu.

Sa-bërmula ada-lah pada suatu hari baginda pun bërpicir-lah sa-orang diri-nya: "Apa-lah mëslihat aku hëndakkan Kémala-al-arifin ini bërjalan supaya aku hëndak mëmandu hati istëri-nya itu yang di-kata-nya përmampuan bagaimana rupa akhirnya." Maka timbul-lah pikiran baginda yang tida bërketahwan itu. Maka tëläh datang kësokkan hari-nya, maka baginda pun bërangkat-lah ka-balai pënghadapan, di-hadapi oleh sakalian raja-raja mëntëri hulubalang rayat hina dina sakalian-nya. Maka baginda pun sangat-lah uzor rupa-nya puchat warna muka-nya oleh tërllu amat ashek hati-nya akan Dang Sëri Arif Laksana itu, sa-hingga tiada tëntu pikiran-nya. Maka baginda pun mënnyurohkan mëmanggil Kémala-al-arifin ka-pada sa-orang bëntara-nya; maka bëntara-nya pun mënnyëmbah bërmohon, lalu-lah përgi mëndapatkan Kémala-al-arifin. Maka bëntara pun sampai-lah ka-rumah-nya lalu mëmberì hormat. Maka sëraya di-tëgur oleh Kémala-al-arifin, "Apa khabar dato?" Jawab bëntara itu, "Sahaya datang di-titahkan tuanku përsilakan ka-balai pënghadapan." Tëläh

di-dengar oleh Kémala-al-arifin, maka ia pun bĕrsiap lalu bĕrmohon ka-pada istĕri-nya lalu turun bĕrjalan bĕrsama-sama dĕngan dato bĕntara. Sa-kĕtika lagi sampai-lah ka-balai pĕnghadapan, maka Kémala-al-arifin naik mĕnyĕmbah mĕnjunjong duli mĕngangkat kadam jari sa-puluh lalu dudok di-hadapan baginda. Maka baginda pun bĕrtital, "Ayohai anak-ku Kémala-al-arifin, ada pun sĕbab aku mĕmanggil anak-ku ini, karna aku sakit sakalian sĕndi angguta aku ini. Maka di-lihatkan nujum akan sakit aku ini ubat-nya hati musang bĕrjanggut, jikalau dapat aku makan, aku harapkan dĕngan bĕribu-ribu harap rĕndah gunong tinggi-lah harap aku, akan anak-ku mĕncharikan hati musang bĕrjanggut dĕngan sĕgĕra-nya, karna anak-ku orang yang sudah biasa pĕrgi mĕngĕmbara pĕrjalanan yang sukar-sukar. Maka jikalau anak-ku tiada dapat hati musang bĕrjanggut itu, jikalau anak-ku balek nĕs-chaya-lah aku bunoh, oleh sĕbab tiada bĕrsunggoh-sunggoh bĕrusaha di-atas pĕkĕrjaan aku dan tiada di-bĕratkan sĕpĕrti maksud aku, karna anak-ku sa-kali anak-ku, sa-kali pula anak orang bĕsar-bĕsar aku, patut dan layak mĕmpĕsakai pĕkĕrjaan aku, karna aku tiada bĕrputĕra."

Hata tĕlah Kémala-al-arifin mĕnĕngar pĕrkataan baginda itu, maka ia pun mĕnyĕmbah, "Ampun tuanku bĕribu-ribu ampun sĕmbah patek harapan di-ampun; maka sĕpĕrti titah duli yang maha mulia itu, tĕlah tĕrjunjong-lah di-atas jĕmala ubun-ubun patek. Maka patek pĕrgi mĕnchari hati musang bĕrjanggut itu; patek mohonkan tĕmpoh tujuh hari patek bĕrjalan mĕrata-rata hutan rimba bĕlantara sa-lagi tiada patek mĕndapat. Maka tiada-lah patek mĕngadap duli yang maha mulia rĕmak-lah patek mati pada sa-gĕnap hutan padang rimba bĕlantara." Sa-tĕlah di-dĕngar oleh baginda sĕmbah Kémala-al-arifin itu, maka sangat-lah sukachita hati baginda. Titah baginda, "Bila anak-ku hĕndak pĕrgi itu?" Maka sĕmbah Kémala-al-arifin, "Lusa patek mĕnampun pĕrgi, tuanku, karna hĕndak bĕrsiap-siap." Maka titah baginda, "Baik-lah." Maka di-kurniai oleh baginda ka-pada Kémala-al-arifin tiga ribu dinar ĕmas akan bĕlanja mĕnchari musang bĕrjanggut itu. Maka tĕlah sudah Kémala-al-arifin pun mĕnampun balek ka-rumah-nya, lĕpas ia balek itu, baginda pun bĕrangkat

masok ka-dalam istana; dan raja-raja dan orang bësar-bësar pun këmali-lah ka-rumah-nya masing-masing. Maka sakalian mërèka itu pun sudah mënaroh hati bëlaka mënantikan Këmala-al-arifin bërjalan sahaja lagi. Sa-bërmula Këmala-al-arifin pun sampai-lah ka-rumah-nya, maka di-dapati istëri-nya ada têngah bërsiap makanan. Maka Këmala-al-arifin dudok dëkat istëri-nya: kata istëri-nya, “Ayohai kakanda, apa khabar kakanda di-panggil oleh baginda tadi?” Maka jawab Këmala-al-arifin dëngan mashghul-nya, “Ayohai adinda, pada masa sa-kali ini bërchërai-lah kita gëranan, karna kakanda di-titahkan mënchari hati musang bërjanggut karna hëndak mëmbuat ubat baginda gëring lëngih lumpoh sëndi tulang-nya. Maka jikalau kakanda tiada boleh nësçaya mati-lah di-bunoh-nya. Maka ini-lah di-kurniaï oleh baginda akan bëlanya pëjalanan itu tiga-ribu dinar ëmas. Maka sëkarang bërsiap-lah adinda akan kakanda hëndak bërjalan itu. Maka kakanda bërtëmpoh dëngan baginda tujuh hari, insha’llah taala tiada apa-apa aral gëndala-nya ada-lah kakanda balek. Jiakalau tiada mëndapat tiada-lah kakanda balek. Maka apalah pikiran adinda sëkarang akan hal kakanda ini?” Hata satëläh di-dëngar oleh Dang Sëri Arif Laksana akan kata suami-nya, ia pun tundok bërchuchuran ayër mata-nya ka-pada pikiran-nya sudah-lah sampai masa takdir janji pada sa-kali ini akan mënanggung dukachita yang maha bësar; jikalau begitu, apa boleh buat sudah dëngan takdir Allah taala janji dari dahulu tiada siapa boleh mënukar sa-kali-kali. Maka Dang Sëri Arif Laksana pun mënajak makan. Maka Këmala-al-arifin pun makan-lah këdua laki istëri. Lëpas makan lalu masok ka-dalam bilek tëmpat tidur-nya, mëmakan sireh. Maka kata Dang Sëri Arif Laksana, “Ayohai kakanda ka-pada pikiran adinda jangan-lah kakanda bërjalan sëpërti yang di-titahkan baginda itu. Maka boleh-lah kakanda buat para këchil dinding këdam-këdam dëngan kain burok di-atas tëmpat tidur kita ini. Maka kakanda bërbanyak sabar, lihatkan kékayaan Allah şubhana-hu wataala mëlakukan kudërat di-atas hamba-nya jangan-lah kakanda marahkan adinda barang siapa datang ka-rumah ini; karna ka-pada pakiran adinda baginda itu hëndak mëmandukan hati adinda, karna ka-

kanda konon khabar-nya dari-pada chakap orang kakanda tiada mahu bēristērkan orang bētina, hēndak mēnchari orang pērēmpuan. Maka ini-lah adinda pikir barangkali hēndak di-pandu oleh baginda itu; jikalau begitu baik-lah kakanda surohkan orang ini bērjalan sēmuanya supaya jangan pēchah rahsia kita, takut kēdēngaran ka-pada baginda pula.” Maka tēlah di-dēngar oleh Kēmala-al-arifin akan nasihat istēri-nya itu, maka sangat-lah bēnar ka-pada pikiran hati-nya, kata-nya, “ Ayohai adinda, nyawa kakanda, bēnar-lah sēpērti pikiran adinda yang kakanda pun dēmikian juga jikalau begitu esok pagi kita surohkan sanak saudara kita yang mēnghantarkan kita dahulu balek supaya bērkhabarkan hal kita sudah sēlamat-sampai ini dan mana-mana budak kita, biar-lah ia pērgi ka-tēmpat lain dahulu.”

Tēlah sudah bērmashuarat itu, lalu tidur kēdua-nya. Maka tēlah datang kēesokkan hari-nya, pagi-pagi hari, maka sakalian sanak saudara Dang Sēri Arif Laksana pun di-pērsurohkan oleh Kēmala-al-arifin balek, di-bēkal bēlanja lima-ratus dinar, dan di-kirinkan oleh Kēmala-al-arifin akan mēntua-nya laki istēri sa-ribu dinar ēmas tēlah sudah di-tērima oleh mēreka itu, lalu bērjalan balek. Sēlang antara bēbērapa lama-nya, sampai-lah ka-pada Paman lalu di-sampaikan-lah kiriman sa-ribu dinar sērta kiriman Dang Sēri Arif Laksana kain baju ka-pada ayah bonda-nya itu. Maka kēsukaan bēsar-lah Paman mēnērima-nya sēraya bērtanyakan khabar anak-nya kēdua laki istēri lalu di-khabarkan oleh mēreka itu dari-pada awal hingga akhir-nya; sangat-lah kēsukaan Paman kēdua laki istēri, mēndoakan anak-nya sēlamat sējahtera sa-lama-lama-nya. Arakian tērsēbut-lah pērkataan Kēmala-al-arifin laki istēri tēlah mēreka itu bērjalan, maka ia pun mēmbuat para kēchil di-atas tēmpat tidur-nya dinding-nya tērlalu kēdam dēngan kain burok tiada di-sangka oleh orang sa-kali-kali tēmpat orang diam di-situ. Maka ia pun naik dudok di-situ, tiada kēluar-kēluar lagi makan pun di-antar oleh istēri-nya sahaja. Maka Dang Sēri Arif Laksana pun tinggal-lah sa-orang diri-nya; maka sunyi-lah di-dalam rumah itu. Hata tēlah sampai pērjanjian Kēmala-al-arifin dēngan baginda itu akan pērgi bērjalan itu, maka tērmashhur-lah sudah mēn-

gatakan Kēmala-al-arifin tēlah berjalan pada hari itu, masing-masing pun sangat-lah kesukaan hati-nya, sēperti sudah sampai maksud-nya. Sa-tēlah hari pētang-lah maka tuan kadzi pun mēnyuroh sa-orang anak murid-nya ka-rumah Kēmala-al-arifin bērtanyakan ia-kah Kēmala-al-arifin sudah bērjalan atau tidak, “Jikalau sudah bērjalan, khabarkan aku ini hēndak datang ka-rumah-nya hēndak bērsuka-sukaan dēngan Che Dang Sēri Arif Laksana itu jangan tidak.” Maka anak murid-nya itu pun pērgi-lah ka-rumah Kēmala-al-arifin sērta sampai ka-muka pintu dan pada waktu itu Dang Sēri Arif Laksana sēdang dudok di muka pintu-nya. Maka budak itu pun naik-lah ka-atas tangga, sēraya di-tēgur oleh Dang Sēri Arif Laksana: “Hēndak ka-mana ini.” Maka jawab budak itu, “Sahaya ini inche di-suroh oleh tuan kadzi mēndapat inche bērtanyakan inche Kēmala-al-arifin itu sudah-kah ia bērjalan pagi tadi atau tidak jikalau sudah ia bērjalan pagi tadi tuan kadzi hēndak datang pada malam ini mēngadap inche, hēndak bērsuka-sukaan dēngan inche. Ada-kah rela rasa-nya atau tidak?” Tēlah di-dēngar oleh Dang Sēri Arif Laksana pēnyuroh tuan kadzi itu, maka ia pun sēgēra-lah mēnyahut pērkataan itu dēngan lēmah lēmbut bunyi-nya, “Ayohai anak murid tuan kadzi, sēperti pērkataan tuan itu, pēnoh lempah-lah di-hati sahaya di-mana-lah sahaya hēndak mēnchari lagi sēperti tuan kadzi itu bēsar di-dalam nēgēri ini, tambahan alim mēngētahwi sakalian hukum shara, akan tētapi yang mashghul sadikit hati sahaya hal suami sahaya bēlum tēntu hidup mati-nya lagi bērjalan mēnjunjong titah raja, mēnchari musang bērjanggut itu.” Arakian lēpas balek anak murid tuan kadzi itu, datang-lah pula pēnyuroh dato Tēmēnggong ka-pada Dang Sēri Arif Laksana hēndak bērsuka-sukaan juga pada malam ini. Maka oleh Dang Sēri Arif Laksana sēperti jawab-nya ka-pada surohan tuan kadzi itu juga lalu di-pērsilakan datang pukul tujuh malam itu. Maka surohan itu pun balek habis di-sampaikan sēperti pērkataan Dang Sēri Arif Laksana itu. Maka sangat-lah kēsukaan hati Tēmēnggong mēnēngar-nya lalu bērsiap sa-kadar mēnantikan kētika-nya sahaja. Kēmudian datang pula pēnyuroh 'to Mēntēri, jawab-nya sēperti pēnyuroh Tēmēnggong itu juga di-

përsilakan datang pukul dëlapan malam itu. Maka pënyuroh itu pun balek bërkhabarkan sèpërti kata-kata Dang Sëri Arif Laksana ka-pada 'to mëntëri. Maka 'to mëntëri pun bërsiap mënantikan saat këtika-nya sahaja.

Bërmula sa-tëlah sudah këmbari pënyuroh mëntëri itu, datang pula pënyuroh Raja Bëndahara ia minta sampaikan sèpërti kata-kata pënyuroh mëntëri itu juga itu pun di-përsilakan pukul sëmbaran malam. Maka pënyuroh itu pun balek përsëmbarakan ka-pada Raja Bëndahara. Maka Rëja Bëndahara pun sangat-lah kësukaan hati-nya. Hata tëlah këmbari pënyuroh Raja Bëndahara itu, datang pula pënyuroh Raja Muda. Maka dëmikian-lah juga maksud-nya sèpërti kata-kata Raja Bëndahara itu pun di-përsilakan juga di-përsilakan pukul sa-puloh malam. Maka pënyuroh itu pun balek sëmbarakan kata itu ka-pada raja Muda. Maka raja Muda pun tërlalu-lah sukachita-nya mënantikan saat këtika-nya juga hëndak bërangkat itu Kalakian sa-tëlah sudah këmbari pënyuroh raja Muda itu, datang-lah pula budak kundang baginda titah-nya ka-pada Dang Sëri Arif Laksana, sèpërti kata-kata raja Muda itu pun ; di-përsilakan ka-pada pukul sa-bëlas malam itu sërta dëngan tiada boleh tidak. Maka budak kundang itu pun balek-lah mêngadap baginda di-përsëmbarakan sèpërti kata-kata Dang Sëri Arif Laksana minta përsilakan juga. Maka tërsangat-lah sukachita hati baginda, lalu baginda pun bërsiap-lah mënantikan langkah saat waktu-nya sahaja.

Hata sa-tëlah hari sudah pëtang tuan kadzi pun bërsiap-lah lalu mëmakai jubah gërasut merah di-kënanakan pula sël原因 dan gamis sërta antari bërikat pinggang kain kashmiri dan mêngikat sërban bësar kain sutëra puteh përbuatan Arabih ; lalu dudok mënanti saat këtika-nya sahaja. Maka sa-këtika lagi sampai-lah pukul ënam pëtang tuan kadzi pun bërjalan-lah përgi dëngan sa-orang diri-nya bërsëmunyi dari-pada anak istëri-nya. Sël原因 antara tiada bërapa lama-nya, sampai-lah ia ka-rumah Dang Sëri Arif Laksana waktu maghrib ; maka di-dapati rumah itu sudah bërkhunchi. Maka di-këtok tuan kadzi tiga kali. Maka kata Dang Sëri Arif Laksana : " Siapa di-luar itu ? " Maka kata tuan kadzi, " Sahaya." Maka kata Dang Sëri Arif Laksana : " Kalau sahaya pun siapa

orang-nya?" Maka jawab tuan kadzi, "Sahaya tuan kadzi nĕgĕri ini." Maka Dang Sĕri Arif Laksana pun sĕgĕra-lah bangun mĕmbuka pintu-nya itu. Dan tuan kadzi pun naik sĕraya mĕngunchi pintu itu balek, sĕrta bĕrkata, "Apa inche Dang Sĕri Arif Laksana buat itu? Silakan-lah mari kita bĕr-jumpa." Maka sahut Dang Sĕri Arif Laksana, "Sahaya sĕdang mĕmbuat pĕnganan dudok-lah dahulu tuan takut hangus pula tungku di-api ini sĕkarang." Maka kata tuan kadzi, "Baik-lah, sĕgĕra-lah masakkan." Maka kata Dang Sĕri Arif Laksana, "Silakan tuan ka-tĕmpat yang sudah sayaha siapkan itu, bĕrhulas tilam bantal-nya sĕrba puteh sĕmua-nya; dan silakan tuan sĕmbahyang maghrib dahulu, tikar sĕmbahyang ada di-situ." Maka sahut tuan kadzi, "Tiada apa-lah inche, sĕmbahyang itu boleh di-kadza; silakan-lah inche mari, karna sangat-lah sahaya dĕndam hĕndak bĕrtĕmu dĕngan inche; silakan-lah mari sa-kĕjap." Maka tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana pĕrkataan tuan kadzi itu, kata-nya, "Sabar inche dahulu sa-kĕjap lagi." Hata antara bĕrkata-kata sa-orang di-dapur dan sa-orang di-tĕngah rumah itu karna ada pun kĕrja Dang Sĕri Arif Laksana itu mĕmbakar tungku, di-chuchor-nya dĕngan ayer. Maka bĕrkĕchur-kĕchur-lah bunyi-nya ka-pada pĕrasaan tuan kadzi inche Dang Sĕri Arif-Laksana itu sunggo-lah mĕmbuat pĕnganan. Maka sampai-lah pukul tujuh, maka pintu pun di-katok oleh orang tiga kali bunyi-nya sĕraya bĕrkata: "Buka pintu sahaya hĕndak naik." Maka tĕlah di-dĕngar oleh tuan kadzi, maka tuan kadzi pun sangat-lah kĕtakutan, tiada bĕrsĕmangat rasa-nya, sambil bĕrlari ka-sana ka-sini minta sĕmbunyikan ka-pada Dang-Sĕri Arif Laksana. Maka kata Dang Sĕri Arif Laksana, "Mari-lah tuan bĕrsĕmbunyi di-dalam pĕti saharah ini." Maka tuan kadzi dĕngan jubah-jubah-nya pun masok-lah ka-dalam saharah itu bĕrsĕmbunyi, di-tutupkan dĕngan bĕnda yang bĕrat. Maka pintu pun bagai hĕndak pĕchah di-pukul Tĕmĕnggong. Kata Dang Sĕri Arif Laksana, "Siapa di-luar pintu itu." Jawab Tĕmĕnggong, "Sahaya Tĕmĕnggong." Maka lalu di-bukakan oleh Dang Sĕri Arif Laksana pintu itu, Tĕmĕnggong pun naik, pintu pun di-kunchi-nya sambil bĕrkata-kata. Maka Dang Sĕri Arif Laksana di-dapur juga mĕmbuat sĕpĕrti

yang demikian itu juga. Maka kata Tēmenggong, “Ayohai adinda inche Sēri Arif Laksana, silakan-lah tuan bĕrjumpa kakanda, karna kakanda sangat-lah rindu akan adinda, wahai nyawa kakanda.” Tĕlah di-dĕngar oleh Dang Sēri Arif Laksana akan pujok Tēmenggong, sangat-lah gila bĕrahi hati-nya di-sĕmarkan dĕngan mĕmbuat pĕkĕrjaan itu juga, sahut-nya “Ayohai, tĕngku silakan-lah tĕngku dudok dahulu, hamba tĕngah mĕmbuat lĕmping karna hajat hĕndak mĕmbĕri tĕngku makan juga. Silakan-lah bĕrbaring dahulu ka-pada tĕmpat yang sĕdia itu.” Maka kata Tēmenggong pun lalu bĕrbaring-barang ka-pada tĕmpat itu. Hata sĕlang tiada bĕrapa lama-nya sampai-lah pukul dĕlapan. Sa-kĕtika lagi orang kaya Mĕntĕri pun datang pula mĕngatok pintu tiga kali, sĕraya bĕrkata, “Ayohai inche Dang Sēri Arif Laksana bukakan kakanda pintu.” Tĕlah di-dĕngar oleh Tēmenggong bunyi suara 'to Mĕntĕri, maka Tēmenggong pun bangun kata-nya, “Ka-mana sahaya hĕndak bĕrsĕmbunyi ini karna Mĕntĕri chĕlaka itu datang pula malam ini, apa di-buat ka-mari agak-nya?” Maka kata Dang Sēri Arif Laksana, “Naik-lah tĕngku bĕrsĕmbunyi ka-atas para bĕsar ini.” Maka Tēmenggong pun naik-lah ka-atas para itu kapĕnjuru yang sa-bĕlah kiri yang gĕlap itu. Maka Dang Sēri Arif Laksana pun sĕgĕra-lah mĕmbukakan pintu itu. Maka Mĕntĕri pun naik-lah dan Dang Sēri Arif Laksana balek kadapur mĕmbuat pĕkĕrjaan-nya sĕpĕrti yang dĕmikian itu juga. Maka kata Mĕntĕri, “Ayohai adinda inche Sēri Arif Laksana, pĕnglipur lara nyawa abang kira-nya pĕrsilakan-lah mari bĕrtĕmu supaya mĕlĕpaskan dĕndam bĕrahi abang sa-lama ini.” Maka dĕmi di-dĕngar oleh Dang Sēri Arif Laksana, maka ia pun mĕnyahut dĕngan halus manis bunyi-nya, “Ayohai tĕngku Mĕntĕri, wazir nĕgĕri, sa-bĕnar-lah sangat sĕpĕrti sabda tĕngku itu sahajakan hamba tĕngku hĕndak mĕngadap tĕngku juga, tĕtapi ada-lah hajat hamba tĕngku hĕndak pĕrsĕmbahkan makanan sa-dikit, sĕdang mĕmbuat chuchor ini, silakan-lah tuanku bĕrbaring-barang ka-pada tĕmpat yang sĕdia ini sa-kĕjap lagi sahaja.” Maka tĕlah di-dĕngar oleh Mĕntĕri, ia pun bĕrbaring-lah ka-pada tĕmpat itu. Arakian tiada bĕrapa lama-nya, pukul sĕmbilan pun bĕrbunyi-lah, maka tuanku raja Bĕndahara pun sampai-lah ka-rumah itu sĕrta mĕngatok pintu itu tiga

kali dengan kuat-nya, sērāya titah-nya, “Ayohai inche Sēri Arif Laksana, buka-lah pintu ini sēgēra.” Telah di-dēngar oleh Mēntēri suara raja Bēndahara itu, maka mēnggēlētār-lah sēndi tulang-nya oleh tērsangat kētakutan-nya, sērāya ia datang ka-pada Dang Sēri Arif Laksana kata-nya, “Ka-mana sahya ini hēndak bērsēmbunyi, karna Raja Bēndahara bēdēbah itu sudah datang ka-mari, ta’ boleh-lah hamba sahaya-nya hēndak bērsuka-suka, ia datang mēnchampur pula raja sial itu!” Maka kata Dang Sēri Arif Laksana: “Mari tēngku naik ka-atas para ini bērsēmbunyi di-sa-bēlah kanan para bēsar itu diam-diam.” Maka mēntēri pun naik ka-atas para itu dēngan sēgēra-nya; kēmudian dari-pada itu pintu pun di-buka oleh Dang Sēri Arif Laksana. Maka Raja Bēndahara itu pun naik-lah ka-rumah itu dēngan sēgēra-nya sērāya mēnutup pintu, titah-nya: “Ayohai tuan, chahaya mata abang, inche Sēri Arif Laksana yang mēmbēri kakanda bērahi ini, silakan-lah kira-nya barang sa-kējap jua pun tuan bērjumpa dēngan kakanda ini.” Maka sēmbah Dang Sēri Arif Laksana dari dapur, “Tuanku, silakan-lah tuanku bērsēmayam dahulu ka-tēmpat yang patek sēdiakan itu. Ada-lah hajat patek pachal yang hina ini hēndak pērsēmbahkan santap sa-dikit, di-atas kadar-nya sabar-lah dahulu patek sēdang bērmasakan ini: silakan-lah tuanku bērsēmayam di-situ.” Tēlah di-dēngar raja Bēndahara akan kata-kata itu, ka-pada pikiran-nya apa-tah lagi susah-nya laksana garam di-tēlunjok tēntu-lah ka-mulut juga, ka-mana akan pērgi-nya. Maka Raja Bēndahara pun lalu-lah bērbaring ka-pada tēmpat pēraduan majlis yang di-sēdiakan itu. Hata sēlang antara bērapa lama-nya pukul sa-puloh pun bērbunyi-lah. Maka tuanku Raja Muda wakil-al-Sultan, wazir-ul-maadzam pun sampai-lah ka-rumah Dang Sēri Arif Laksana sērāya mēngatok pintu tiga kali dēngan kuat, sērāya bērtitah, “Ayohai adinda, che orang muda chantek buah hati kakanda jantong limpa, urat, rambut, batu kēpala kakanda, silakan payong naungan kakanda, mari bērjumpa dēngan kakanda yang rawan, mēnanggong ashek bērahi sa-lama ini; tiada-kah kasehan tuan gērangan akan kakanda? Silakan buka pintu, kakanda hēndak mēngadap mahkota junjongan kakanda.” Bērmula tēlah di-dēngar oleh rajah Bēndahara bunyi suara raja Muda itu, sērta bēbērapa

gurindam chumbuan mēmuji Dang Sēri Arif Laksana itu, maka raja Bēndahara pun bangun dēngan sēgara-nya sērta mēngētar sindi tulang-nya puchat warna muka-nya sēraya mēmandang ka-pada Dang Sēri Arif Laksana ka-dapur, titah-nya, “Ayohai che Sēri Arif Laksana, ka-mana sahaya hēndak bērsēmbunyi ini dari sēbab Raja Muda sudah datang pula raja tēlukup itu : apa kērna-nya datang tēngah malam ini ka-mari ? Orang hēndak bērsuka-sukaan pun tiada boleh.” Maka sēmbah Dang Sēri Arif Laksana, “Mari-lah silakan tuanku ka-dapur ini, kita bērdua mēmbuat kērja mēmbakar tungku dan chuchor dēngan ayer ini, jangan-lah bērhēnti lagi.” Maka kata raja Bēndahara, “Baik-lah boleh beta buat sēpērti yang di-surohkan oleh inche itu.” Maka Raja Bēndahara pun mēmbakar tungku, sudah hangat di-chuchor dēngan ayer bērdēchur-dēchur bunyi-nya asap pun naik kēlam kabut litup-lah dapur itu. Arakian Dang Sēri Arif Laksana pun sēgēra-lah mēmbuka pintu, maka raja Muda pun naik-lah dēngan bēbērapa pujok chēmbu-nya hēndak mēmēgang tangan Dang Sēri Arif Laksana ; maka Dang Sēri Arif Laksana pun mēnyēmbah kata-nya, “Ampun tuanku bēribu-ribu ampun sabar dahulu tuanku, patek tēngah bērsiap akan pērsantapan tuanku di-atas kadar-nya. Maka silakan tuanku bērsēmayam di-atas tēmpat yang patek sēdiakan bagi tuanku itu.” Maka raja Muda pun bērpikir : “Sunggoh juga sēpērti kata-nya itu umpama ibaratorang tua-tua pisau di-tangan sēndiri, mēntimun di-tangan sēndiri, hēndak di-hiris boleh, hēndak di-kērabu boleh, apa di-gopohkan ?” Maka raja Muda pun diam-lah, lalu bērbaring di-tēmpat majlis itu. Kala-kian sēlang antara bērapa lama-nya, pukul sa-bēlas pun bērbunyi-lah, maka baginda Sulta Shahariman pun bērangkat dari istana-nya dēngan sa-orang diri-nya, lalu sampai-lah ka-rumah Dang Sēri Arif Laksana sēgēra mēngatok pintu itu tiga kali bērturut-turut sēraya bērtitah : “Ayohai che orang muda chantek yang arif bijaksana, chahaya, mata, tajok mahkota, kakanda, sēri istana gēmala nēgēri, buka-lah kakanda pintu, kakanda hēndak mēngadap adinda, kerna sangat-lah rindu dēndam oleh bērahi kakanda akan adinda rasakan lēngoh lumpoh tulang sindi kakanda sēbab lama tiada mēnēntang wajah tuan yang laksana bulan pēnuh pēnama ēmpat-bēlas hari itu. Sa-tēlah di-dē-

dengar oleh Dang Séri Arif Laksana dan raja Muda bunyi suara baginda memuji-muji itu, maka raja Muda pun segera-lah bangun dari tempat peraduan itu mendapatkan Dang Séri Arif Laksana dengan segera-nya seraya bertitah: "Ayohai adinda, nyawa kakanda, di-mana tempat kakanda hendak bersembunyi itu duli yang maha di-pertuan sudah datang pula raja tua bedebah tiada tahukan diri-nya, orang tua hendak bermain muda juga, tiada jemu lagi; entahkan apa di-kangkang-nya tengah malam ini datang ka-mari, ta'boleh-lah orang muda hendak main bersuka-suka hati." Maka macham-macham-lah rungut Raja Muda, murka akan dulu yang di-pertuan itu, serta sangat-lah ketakutan serta malu-nya gementar tuboh badan-nya. Maka sangat-lah kasehan dan takut pula Dang Séri Arif Laksana rasa-nya karna tempat-tempat hendak bersembunyi sudah habis, semua-nya ada orang belaka temenong sa-jurus ia, kemudian kata-nya, "Ayohai tuanku, tiada-lah dapat tempat yang elok lagi. Maka silakan-lah tuanku menjunjung pelita besar ini, tuanku dudok dirikan lutut kanan di-tumit kiri dudok di-pongong itu, pegang pelita ini jangan bergeser biar-lah di-sangakkan baginda itu, tuanku suatu gambar memegang pelita." Maka titah raja Muda, "Baik-lah, apa-apa ikhtiar adinda kakanda ikut." Maka Raja Muda pun mengambil pelita besar itu di-perbuat-nya seperti pengajaran Dang Séri Arif Laksana di-tengah rumah itu. Setelah sudah maka Dang Séri Arif Laksana pun lalu-lah segera membuka pintu. Maka baginda pun naik-lah lalu ka-tempat majlis peraduan yang sudah di-sediakan itu. Maka Dang Séri Arif Laksana pun di-pegang oleh baginda tangan hendak dibawa-nya dudok bersama-sama di-tempat majlis itu. Maka sembah Dang Séri Arif Laksana, "Ampun tuanku beribu-ribu ampun sembah patek harapkan di-ampun, patek mohonkan ampun dahulu tuanku persilakan semayam di-sini dahulu, patek tengah bersiap akan persantapan tuanku." Maka titah baginda, "Kakanda sudah makan tadi kenyang lagi rasa-nya, silakan-lah adinda dahulu, kakanda rindu dendam sangat akan adinda hendak bertemu melepaskan maksud kakanda." Maka sembah Dang Séri Arif Laksana, "Sa-benar sangat seperti titah tuanku itu yang patek ini maalumkan ka-bawah duli yang maha mulia, silakan-lah semayam berbaring-baring dahulu." Maka baginda

pun diam sambil bërbaring di-tëmpat itu, pikiran baginda, “Sa-bënar juga ka-mana hëndak përgi-nya? Barang yang sudah di-dalam tangan laksana anggor dëkat sampai ka-mulut sudah.” Maka baginda pun sambil bërbaring itu tëpandang-lah ka-pada pëlita bësar yang bërgambar itu, sëraya di-amat-amati baginda mëmandang-nya pëlita itu, ka-pada pikiran baginda, “Ayohai gambar orang mënjunjong pëlita ini sèpërti rupa Raja Muda pula: ada gëरण gambar yang dëmikian itu.” Dëmi Raja Muda mëlihat baginda mëmandang itu, maka tangan-nya gëmëntar-lah bërgërak-gërak sadikit-sadikit pëlita itu, muka-nya di-masamkan-nya mata-nya di-pëjamkan-nya, maka bibir-nya di-chabekkan-nya pula oleh sangat këtakutan itu. Maka baginda pun bërhtënti-lah mëmandang pada gambar itu lalu baring mëmandang ka-tëmpat lain. Maka Dang Sëri Arif Laksana bërdua dëngan Raja Bëndahara sa-bagai mëmbakar tungku mënchuehur ayer di-atas-nya, bërdiehur-diehur bunyi-nya tiada bërkeputusan-lah. Di-dalam hal yang dëmikian itu hingga sampai pukul satu, maka baginda pun bërtitah pula dëngan bëbërapa pujok rayu-nya, chëmbu yang manis bërbagai-bagai anika bunyi-nya supaya mëlëmbutkan hati Dang Sëri Arif Laksana. Maka Dang Sëri Arif Laksana pun bërbagai pula tipu hilah-nya hëndak mëlëpaskan dari-pada pëkërjaan yang dzalim itu hingga sampai pukul dua. Maka tiada-lah tërtahan baginda lagi hati-nya, bangun hëndak mëndapatkan Dang Sëri Arif Laksana ka-dapur itu. Maka Dang Sëri Arif Laksana pun sëgëra-lah ka-tëngah dapur itu raja Bëndahara tinggal mëmbuat pëkërjaan itu, maka apabila sampai maka baginda pun hëndak mëlakukan maksud-nya itu, maka sëmbah-nya sëraya dudok bërtëmpoh rapat dëkat baginda di-tëngah majlis itu. Maka sëmbah-nya: “Ampun tuanku bëribu-ribu ampun sëmbah patek harapkan di-ampun di-jual jauh di-gantong tinggi di-rëndam basah, di-bakar hangus, di-bunoh mati dinding perak ëmas-lah patek mënnyëmbahkan ka-bawah duli yang maha mulia tiada patut patek, tiada-lah layak mënjadi tolak papa akan tëtëpi-nya sa-kira-nya tiada patek sëmbah mati ëmak jikalau sa-kira-nya patek sëmbahkan mati bapa, tëtëpi patek sëmbahkan juga-lah. Maka sèpërti titah tuanku itu, sëdia patek junjong-lah di-atas ubun-ubun otak batu këpala patek,

langit mana hendak mēnjunjong? Bumi mana hendak patek pijak? Di-timpa yang bērat di-lilit yang panjang, mēlainkan ada pun maksud patek ini sangat-lah bēsar-nya niat patek jikalau tiada tuanku sampaikan maksud di-atas patek ini, maka tēntanggong-lah tuanku dunia akhirat patek hendak mērasa bērkuda di-atas tuanku tujuh kali pērgi balek tuanku bērlari dēngan bērsunggoh-sunggoh hati sēpērti orang bērkuda tonggang, jikalau lambat tuanku bērlari patek pukul dēngan chamti ini, maka jikalau sunggoh tuanku kaseh akan patek, harap patek tuanku tuanku sēmpurnakan maksud patek ini: lēpas itu baharu patek pērsēmbahkan nyawa badan patek ka-bawah duli yang maha mulia, tiada mēlaluī titah pērēntah sa-kali-kali.” Hata tēlah di-dēngar oleh baginda sēmbah Dang Sēri Arif Laksana itu oleh sangat ashek bērahi-nya tambahan pula tērlalu kasehan-nya sēpērti istēri-nya sēndiri rasa-nya, maka baginda pun kabul-lah sēpērti hajat Dang Sēri Laksana itu; maka titah-nya, “Naik-lah kakanda rela-lah mēnjadi kuda adinda itu silakan-lah naik ka-atas bēlakāng kakanda ini.” Hata Dang Sēri Arif Laksana pun bērsiap mēngambil sa-kērat rotan maka baginda pun mēnanggalkan pakaian-nya. Tēlah sudah siap, maka baginda lalu mērangkak tangan dēngan lutut-nya, maka Dang Sēri Arif Laksana pun mēnyēbut nama Allah taala dēngan lidah-nya di-dalam hati-nya, “Ya Allah, ya saidi, ya maulāi, ya tuhan-ku kalau sah aku tiada bēroleh chita yang salah kapada suami-ku mēlēpaskan aku dari-pada bala yang maha bēsar ini.” Maka sēmbah Dang Sēri Arif Laksana, “Harapkan patek tuanku ampunkan,” lalu naik ka-atas bēlakāng baginda. Maka baginda bērlari dēngan sa-kuat-kuat hati-nya, sa-kali ka-hulu sa-kali ka-hilir mēnēmpoh susar pēlita bēsar yang di-pēgang oleh Raja Muda. Maka tatkala baginda dēkat itu, maka Muda mēmasamkan muka tēramat sangat rupa kētakutan-nya Raja Muda mēlihat baginda di-pērkudaī oleh Dang Sēri Arif Laksana itu, tiada bērkētahwan pikiran-nya, apa-kah hendak di-pērbuat-nya lagi? Maka baginda pun bērlari itu tērlalu tangkas-nya karna sēgēra habis sēpērti pērjanjian tujuh kali pērgi balek, kira-kira-nya dua-puloh dēpa panjang pērjalanan itu. Maka lutut baginda habis-lah luka sēmua-nya di-kēna oleh lantai papan itu. Maka di-tahani juga oleh baginda lutut

yang sakit itu. Hata sampai-lah ěnam kali sudah, masa baginda ěndak ěrbaring sa-těngah jalan lagi ěndak sampai ka-pěrhěntian gěnap tujuh kali itu, maka děngan takdir Allah subhanahu wataala ka-pada kětika itu Měntěri sangat dahaga ěndak minum. Maka Měntěri pun měrangkak ka-těngah para itu. Maka ěrjumpa-lah ia sa-biji nyiur tua ěrkupas, apa pula akal ěndak měmbělah-nya parang tiada? Kěmudian Měntěri pun pěrgi-lah měrangkak ka-sana ka-mari, maka di-lihat-nya tampak sinar-sinar api pělita itu ka-pada Těměnggong těrpěrěnyok kěpala-nya děkat těpi para itu hitam sahaja rupa-nya Těměnggong, baharu lěpas ěrchukor kěpala-nya. Maka ka-pada sangka hati-nya Těměnggong batu gěrangan itu pikiran-nya, "Jikalau aku kupaskan nyiur ini ka-pada batu itu těntu pěchah dapat aku minum ayer-nya, dan raja pun těntu těrkějut ěrhěnti-lah ěrkuda," Karna těrlalu kasehan hati-nya mělihat baginda itu. Tělah ia ěrpikir, maka měntěri pun mělotorkan nyiur dari tangan-nya ka-pada kěpala Těměnggong. Děmi Těměnggong měrasi lotar itu lalu ia pun měnjěrit těramat sangat, karna těrlalu amat sakit, tambahan pula ka-pada pěrasaan hati-nya ěndak měmukul kěpala měntěri pun děmikian-lah juga; ka-pada pikiran-nya hantu juga atau Kěmala-al-arifin ěrsěmbunyi itu. Maka apa-tah lagi? Děmi baginda měnděngar suara yang těramat dahasat itu, maka baginda pun bangkit děngan sěgěra-nya, pěrasaan hati-nya Kěmala-al-arifin juga itu ěrsěmbunyi diri-nya. Maka baginda pun sěgěra měmbuka pintu těrjun ka-tanah. Raja Muda pun těrkějut, lalu di-champakkan-nya pělita itu dari tangan těrjun lari. Maka Měntěri děngan Těměnggong ikut timba-layar rumah itu, těrjun ka-tanah, ěrdahulu-dahuluan děngan Raja Běndahara lari měngikut pintu dapur ěrkějar-kějar děngan ěrsunggoh hati-nya. Ada pun akan tuan kadzi ěndak lari tiada boleh karna pěti itu saharah ěsar ěrtutup dari atas, sa-kadar kěpala sahaja těrjěngul ka-atas ěrgědudup bunyi-nya, tiada lěpas juga tuan kadzi itu. Di-dalam hal yang děmikian itu, maka Sultan Shahariman dan Raja Muda Raja Běndahara, Měntěri dan Těměnggong pun habis-lah lari masing-masing děngan hal diri-nya děngan kěsusahan yang amat sangat. Maka raja-

raja dan orang bésar-bésar pun masing-masing sampai-lah ka-rumah-nya bérdiamkan diri-nya.

Arakian maka tērsebut-lah pėrkataan Dang Sėri Arif Lak-sana tinggal di-rumah itu. Tėlah habis-lah raja-raja dan orang bésar-bésar itu lari, maka ia pun mēnguchap shukor ka-pada Allah subhanahu wataala. Maka tuan kadzi pun bėrkata : “Ayohai inche Dang Sėri Arif Laksana, sahaya minta ampun-lah dosa sahaya ini ėmpunya sėmbah-lah sahaya minta lėpaskan jangan sahaya di-pėrbuat dēmikian ini; taubat-lah sahaya tiada sahaya mēmbuat lagi.” Maka sahut Dang Sėri Arif Laksana : “Nanti-lah tuan kadzi, sahaya tiada-lah dapat mėlėpaskan tuan. Nanti-lah suami sahaya balek dahulu, apa-apa hukom-nya ka-atas tuan, boleh sahaya suroh orang mēngikut suami sahaya dahulu.” Maka kata kadzi dari dalam pėti itu, “Jangan-lah begitu inche, lėpaskan sahaya, boleh sahaya bėri dinar ėmas sa-bėrapa kėhėndak inche, karna malu sangat sahaya mēmbuat pėkėr-jaan yang dēmikian ini.” Maka sahut Dang Sėri Arif Lak-sana, “Sa-bėnar juga kata tuan itu, nanti-lah juga sampai suami sahaya sudah sahaya suroh orang mēngikut dia.” Maka kadzi pun diam-lah, maka di-bėri oleh Dang Sėri Arif Laksana lėmping dari-pada lobang di-masokkan ka-dalam. Maka tuan kadzi pun mēmakan. Hata tērsebut-lah Kėma-la-al-arifin di-atas para kėchil itu sėmua-nya di-lihat-nya akan kėlakuan raja-raja dan orang bésar-bésar hėndak mėlakukan khianat ka-atas istėri-nya. Maka sangat-lah hairan hati-nya mėlainkan di-sabarkan-nya juga, tėringat akan pėrjanjian itu dėngan istėri-nya hėndak mėlihatan bijaksana-nya. Sa-tėlah sudah sunggoh arif bijaksana istėri-nya itu, sėmua-nya sa-bėnar-bėnar-lah orang orang pėrėmpuan. Maka Kėmala-al-arifin mēnguchap sa-ribu shukor ka-pada Allah subhanahu wataala. Maka ia mēmandang ka-bawah ka-pada istėri-nya. Maka isharatkan Dang Sėri Arif Laksana, mēnyuroh turun suami-nya pėrlahan-lahan. Maka lalu ia turun mēndapatkan istėri-nya. Maka kata Dang Sėri Arif Laksana, “Apabila siang sėkarang kakanda turun ajak-lah kawan barang sa-orang mėlaku-kan diri orang baharu sampai dari pėrjalanan.” Maka kata Kėmala-al-arifin, “Baik-lah.” Maka tėlah hari sudah chėrah

akan siang, maka Kêmala-al-arifin turun perlahan dari-pada pintu dapur sambil mengajak sa-orang kawan-nya melakukan diri-nya seperti orang yang baharu sampai dari perjalanan. Maka apabila sampai di-muka pintu-nya itu, maka Kêmala-al-arifin mênepok pintu seraya memanggil istêri-nya, "Ayohai adinda bangun-lah kakanda ada sampai dari perjalanan kakanda. Buka-lah pintu, kakanda hendak naik, karna sangat kèletehan berjalan." Dêmi di-dengar oleh tuan kadzi bunyi suara laki-laki pula di-luar pintu, maka terlalu amat ketakutan-nya mëndiamkan diri-nya. Maka Dang Sêri Arif Laksana pun bangun pura-pura mênggisal mata-nya, mêm buka pintu. Maka dêmi ia melihat suami-nya seraya berkata, "Ada-kah kakanda sampai?" Maka di-jawab oleh Kêmala-al-arifin, "Ini-lah kakanda tiba." Maka ia pun naik mëlêtakkan bungkusan-nya, melakukan diri-nya rupa orang këlêhahan sangat. Maka Dang Sêri Arif Laksana mêngambil bungkus itu. Maka kata suami-nya, "Adinda mênuyroh kakanda balek ini apa fasal-nya hal kita?" Maka jawab Dang Sêri Arif Laksana, "Sungguh adinda përsilakan balek kakanda karna kakanda di-titahkan oleh baginda di-suroh mênchari musang berjanggung. Maka sêkarang ini dengan takdir Allah subhanahu wataala bërkat bêtul bënar kakanda pëninggal kakanda berjalan, ka-pada suatu malam adinda mênympan pireng masok ka-dalam pëti bësar ini, sakonyong-konyong datang-lah sa-ekur musang berjanggung masok ka-dalam pëti ini hendak mêmakan pisang. Këmudian adinda tërjaga, maka adinda tutup tudong-nya dari atas. Maka sêkarang silakan-lah kakanda bawa musang berjanggung ini mêngadap baginda supaya sehat baginda dari-pada gëring-nya." Bërmula tëlâh di-dengar oleh Kêmala-al-arifin akan përkataan istêri-nya, maka ia pun tërtawa këdua-nya tëramat sukachita-nya seraya berkata, "Baik-lah adinda; maka siap-lah kakanda hendak mêm bawa mêngadap baginda." Maka Dang Sêri Arif Laksana pun bërsiap-lah makan, lëpas makan Kêmala-al-arifin pun mênchari orang di-upah-nya hendak mêm bawa pëti bëkas musang berjanggung itu mêngadap baginda. Maka orang upahan pun sampai-lah dëlapan orang mêngangkat pëti itu, lalu dipikul-nya mêngiringkan Kêmala-al-arifin masok ka-dalam kota balai pënghadapan. Maka pada këtika itu baginda sêdang

səmayam di-atas takhta singgasana kərajaan di-hadapi oleh Raja Muda Raja Bəndahara Məntəri dan Təmənggong dan raja-raja dan orang bəsar-bəsar rayat hina dina sakalian laki-laki dan pərəmpuan, karna həndak məlihat musang bərjanggut, tiada pərnah mərəka itu məlihat lagi. Maka Kəmala-al-arifin sampailah ka-hadapan balai bərjumpa dəngan bəntara, ia minta pərsəmbahkan ka-pada baginda həndak məngadap məmbawa musang bərjanggut səpərti di-titahkan dahulu sudah dapat. Maka bəntara pun səgəra-lah naik ka-balai mən्यəmbahkan ka-pada baginda. Maka titah baginda mən्यuroh bawa naik ka-atas balai sa-kali dəngan pəti musang itu. Maka Kəmala-al-arifin pun naik ka-balai məmbawa pəti musang bərjanggut itu, səraya mən्यəmbah baginda. Maka baginda pun bərupa muram muka-nya səraya bərtitah, “Ayohai anak-ku ada-kah əngkau tiba?” Maka səmbah Kəmala-al-arifin, “Ampun tuanku, ada patek sampai insha'llah taala dəngan bərkat tinggi daulat tuanku, təlah dapat patek sa-ekur musang bərjanggut, əntahkan ia əntahkan tidak tuanku, patek tiada bərapa məngəral.” Maka titah baginda ka-pada Təmənggong: “Apa kəna kəpala. Təmənggong bərbalut kain puteh ini?” Səmbah Təmənggong: “Patek sakitkəpala, tuanku.” Maka titah baginda, “Chuba-lah Təmənggong lihat ia-kah musang bərjanggut atau bukan.” Maka Təmənggong pun mən्यəmbah bangkit pərlahan-lahan ka-pada pənjara musang bərjanggut itu səraya məngantai ka-dalam pəti itu. Maka di-amat-amati-nya, maka di-kənal-nya rupa tuan kadzi itu. Maka Təmənggong: “Hai inii rupa'toka' ini rupa-nya.” Maka kata kadzi dari dalam pət: “'To ka' 'to ka'-lah, aku tahu hal Təmənggong samalam, həndak mənəngar boleh aku khabarkan.” Maka Təmənggong pun takut, səgəra balek məngadap baginda. Maka titah baginda, “Apa khabar Təmənggong, ia-kah musang bərjanggut?” Səmbah Təmənggong harapkan di-ampuni tuanku, bəribu-ribu ampun, patek pun tiada məngənal juga musang bərjanggut ini.” Maka titah baginda ka-pada Məntəri, “Ayohai Məntəri chuba-lah lihat pula ia-kah musang bərjanggut atau tidak.” Maka məntəri pun mən्यəmbah baginda, lalu pərgi ka-pada pəti təmpat musang bərjanggut itu, sərta dəkət di-amat-amati-nya, maka di-kənal-nya-lah tuan kadzi. Maka kata

Mëntëri, "Hai ini rupa 'to ka' pula rupa-nya." Maka sahut kadzi dari dalam pëti itu, "'To ka,' 'to ka'-lah, aku tahu akal mëntëri buat sa-malam, hëndak mënëngar boleh aku khabarkan." Mëntëri pun tëläh mënëngar përkataan kadzi itu, sэгëra-lah ia balek mëngadap baginda, sëraya mën्यëmbah, "Harapkan di-ampun tuanku bëribu-ribu ampun, patek pun, tiada mëngënal musang bërjanggut itu, tuanku." Maka, baginda pun bërtitah pula : "Chuba raja Bëndahara lihat pula ia-kah atau bukan musang bërjanggut ini?" Maka raja Bëndahara mën्यëmbah baginda, sëraya bangkit përgi mëllihat ka-pada pëti musang bërjanggut itu. Maka di-lihat raja Bëndahara sëraya di-amat-amati-nya pula, titah-nya, "Hai ini rupa 'to ka' pula ini, apa pula fasal-nya 'to ka' masuk ka-dalam pëti ini agak-nya?" Dëmi di-dëngar oleh tuan kadzi, ia sэгëra mënjawab kata-nya, "Hai 'to ka' 'to ka'-lah juga kata-nya, kata ia patek tahu akal tuanku sa-malam, hëndak mënëngar boleh patek sëmbahkan." Dëmi di-dëngar oleh raja Bëndahara, ia pun sэгëra bërpalang muka-nya mëngadap baginda, sëraya mën्यëmbah, sëmbah-nya, "Ampun tuanku patek pun tiada mëngënal musang bërjanggut juga, tuanku." Maka titah baginda, "Përgi pula mika Raja Muda lihat ia-kah musang bërjanggut atau tidak." Maka Raja Muda pun mën्यëmbah baginda, përgi mëllihat ka-pada pëti tëmpat musang itu sëraya di-amat-amati-nya, sunggoh-sunggoh hati-nya maka di-kënal-nya rupa tuan kadzi. Maka titah raja Muda, "Hai ini rupa 'to ka' pula rupa-nya, apa fasal 'to ka' ini bërkurong di-dalam pëti ini, apa-kah sëbab-nya?" Maka tëläh di-dëngar oleh tuan kadzi titah raja Muda itu, maka ia pun mën्यahut, "'To ka,' 'to ka'-lah juga, sa-orang-orang asal datang mën्यëbut 'to ka', patek tahu akal tuanku sa-malam, ta' ingat mënjunjong pëlita?" Maka tëläh di-dëngar oleh Raja Muda, maka ia pun sэгëra bërpalang balek mëngadap baginda sambil mën्यëmbah, "Ampun tuanku patek pun tiada mëngënal juga musang bërjanggut ini tuanku."

Hata telah di-dëngar oleh baginda, baginda pun murka titah-nya, "Sa-orang-orangtuada mëngënal musang bërjanggut rupa-nya." Maka baginda pun sэгëra-lah bërangkat mëndëmpak karna sakit lutut-nya, habis luka sëmua-nya, përgi dëkat ka-pada pëti musang bërjanggut itu. Maka lama baginda

têrpëgan mêngantai ka-dalam pëti, maka di-amat-amati oleh baginda sah dëngan nyata-nya rupa tuan kadzi. Maka baginda pun bërtitah, "Hai ini rupa 'to ka' pula rupa-nya, apa sëbab 'to ka' ini tërkurong mënjadi musang bërjanggut ini agak-nya?" Sa-tëlah di-dëngar oleh tuan kadzi titah baginda itu, maka ia pun mënyahut, "Ada tuanku kata patek 'to ka,' 'to ka' ini ? patek tahu sëmua hal ahual tuanku sakalian. Maka tatkala tuanku di-përku patek ah." Maka titah baginda, "Apa ?" Maka kata tuan kadzi, "Tatkalatuanku mënjadi ku' patek ada jua." Bërmula tëläh di-dëngar oleh baginda përkataan tuan kadzi itu, maka pëti musang bërjanggut itu pun di-sepakkan oleh baginda tiga kali, sëraya bërtitah dëngan bërgopoh-gopoh titah-nya, "Ia-lah ini musang bërjanggut, lëkas bawa balek ka-rumah Këmala-al-arifin, lëkas bawa dari sini." Maka pëti itu pun lalu di-angkat oleh orang upahan Këmala-al-arifin balek ka-rumah-nya ; baginda pun bërangak masok ka-istana-nya dëngan këmahuan-nya. Maka Këmala-al-arifin mënnyëmbah bërmohon balek, sakalian raja-raja mëntëri hulubalang sakalian-nya balek ka-rumah-nya. Hata Këmala-al-arifin pun sampailah ka-rumah-nya, sëgala hal ahual sëmua-nya di-khabarkan ka-pada istëri-nya. Maka këdua laki istëri pun tërtawa sahingga muntahkan angin oleh tëramat sangat sukachita mëlihatan tërmasa raja-raja dan orang bësar-bësar jadi suatu përmmainan yang tëramat indah sa-kali. Hata tëläh sampailah pëti tëmpat tuan kadzi ka-rumah Këmala-al-arifin, di-lihat-nya-lah ka-pada muka tuan kadzi. Maka tuan kadzi pun tundok tërsipu-sipu muka-nya. Maka kata Këmala-al-arifin, "Silakan-oah tuan këluar, tiada apa ka-pada sahaya fasal ini, karna sahaya juga ëmpunya përkataan dahulu tiada mahu bëristërikan orang bëtina, sahaya hëndak bëristërikan orang përëmpuan ; patut sangat tuan mëngaji istëri sahaya, ia-kah përëmpuan atau bukan. Maka jikalau diri sahaya sa-kali pun jikalau ada orang bërchakap yang dëmikian itu, hëndak juga hati sahaya mëmantu uji istëri orang itu, jangan-lah bërkëchil hati akan sahaya." Dëmi di-dëngar oleh tuan kadzi përkataan Këmala-al-arifin yang halus manis sëjuk sëpërti ëmbun dinihari itu, maka hilang-lah malu-nya sëraya bangkit këluar dari dalam pëti itu, bërjabat tangan dëngan Këmala-al-arifin, minta

ampun akan dosa-nya itu, sërta ka-pada Dang Sëri Arif Lak-sana, sërta bëraku akan saudara-nya jangan di-pëchahkan rahsia ini, masing-masing pun mêngaku tiada mëmëchahkan përkhabaran lagi. Hata tuan kadzi pun mëmakan bër sama-sama dëngan Këmala-al-arifin këdua laki istëri, maka kadzi pun mëmbacha doa sëlamat lëpas dari-pada bahaya yang maha bësar itu. Maka tuan kadzi pun bër mohon balek ka-pada Këmala-al-arifin këdua laki istëri pulang ka-rumah-nya. Maka tinggal-lah Këmala-al-arifin këdua laki istëri dëngan hamba sahaya-nya bër suka-sukaan.

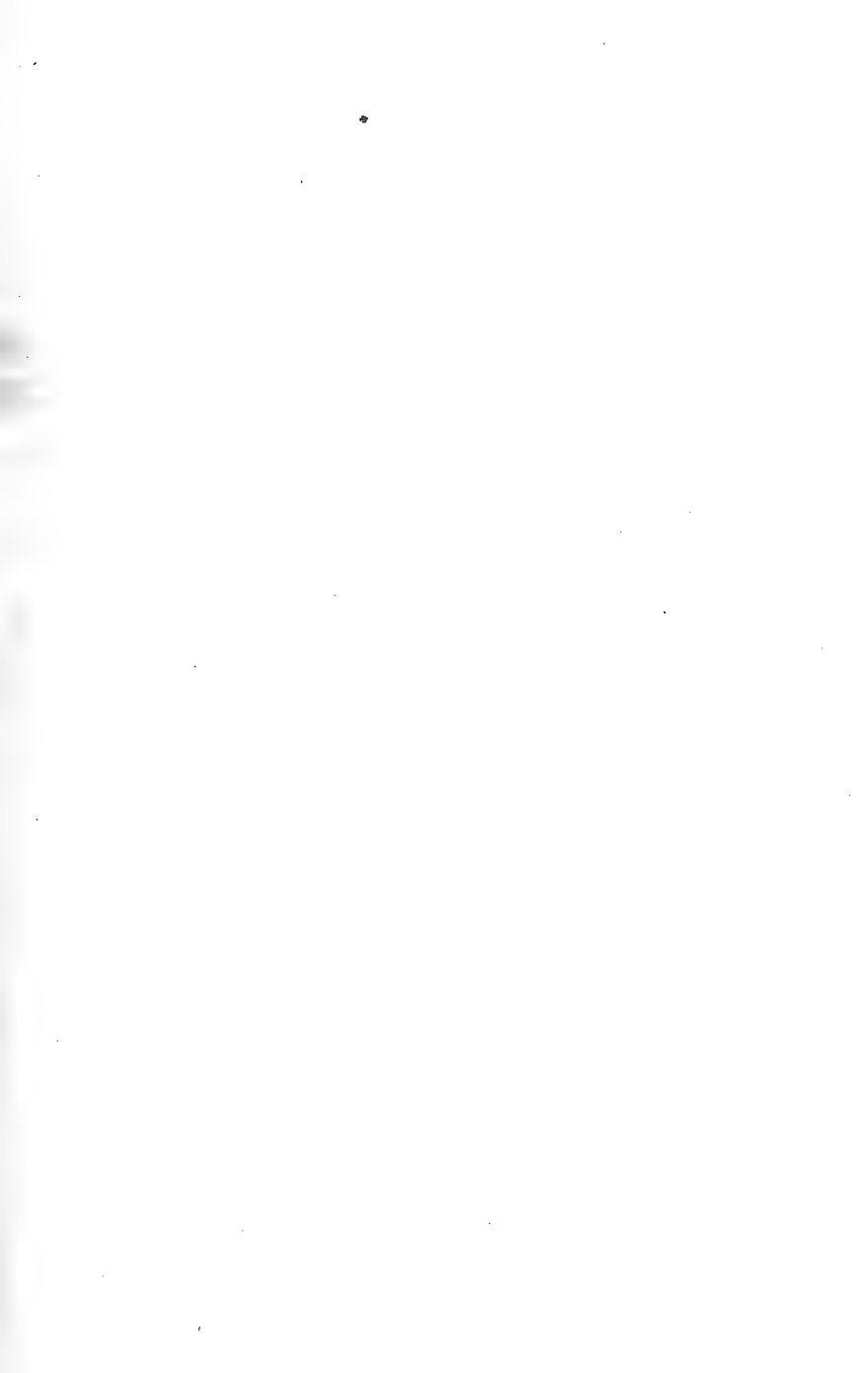
Sa-bërmula tërsëbut-lah përkataan baginda gëring itu, bër sëm bunyi diri sahaja hëndak mêngapuskan këm aluan-nya itu. Maka ka-pada suatu hari baginda mën yuroh panggil Këmala-al-arifin këdua laki istëri ka-balai pënghadap an. Maka këdua laki istëri pun mëmakai-lah tër lallu amat chantek-nya sëpërti indëra dëngan bidadari rupa-nya. Lëpas itu ia këdua pun di-iringkan oleh hamba sahaya-nya mêngadap baginda ka-balai pënghadap an. Maka pada masa itu baginda sëdang sëm ayam di-atas singgasana takhta kërajaan, di-hadapi oleh raja-raja rayat hina dina sakalian. Maka Këmala-al-arifin lalu mën yëmbah këdua laki istëri sëpërti mërak mëngi-gal rupa-nya, tër chëngang-chëngang sakalian, sampai dëkat baginda. Maka di-chium oleh baginda këpala këdua-nya di-suroh dudok di-atas hamparan yang këm asan; baginda pun sëm ayam di-atas pëtërakna. Maka sëgala raja-raja dan orang bësar-bësar dudok di-bawah mëngikut taraf-nya mën yëmbah baginda: Maka titah baginda: "Ayohai Këmala-al-arifin këdua laki istëri jangan-lah anak-ku bër këchil hati akan aku. Maka ada-lah sëbab aku mëmandu istëri-mu ini oleh karna ëngkau juga tiada mahu aku bër i bër istërikan orang bëtina kata anak-ku hëndak mënchari orang përëmpuan. Maka tëläh sunggoh sa-bënar-nya istëri anak-ku ini orang përëmpuan sudah aku pandu dari—ada sa-gënap përkara-nya. Maka sunggoh-lah ia nama Dang Sëri Arif Laksana, bërpatutan rupa dëngan nama-nya, chukup lëngkap sipat yang laksana itu. Maka sëkarang ini hari anak-ku yang këdua laki istëri, tëläh aku kurnia mër-tabat gëlar di-atas anak-ku këdua-nya ini, mënërima pësaka ayah-mu yang sudah mati itu, tëläh aku gëlar anak-ku Dato

Sëri Pada Arifin, jawatan kèpala ahl'ul mëshuarat dari hal fasal nègëri përkara kèchil dan bësar, anak-ku Dang Sëri Arif Laksana aku gëlar 'To Puan Lela Mëngërna jawatan ka-pada ahl'ul mëshuarat kèempat përmaisuri, përentahan di-dalam istana kèchil dan bësar." Maka baginda mêngurniaï ka-pada Dato Sëri Pada kèdua laki istëri sa-ribu dinar ëmas. Maka Raja Muda pun mêngurniaï sa-ribu dinar ëmas pula, maka Raja Bëndahara pun mêngurniakan sa-ribu dinar, Mëntëri mëmberi hadiah sa-ribu dinar Tëmënggong mëmberi hadiah sa-ribu dinar dan tuan kadzi sa-ribu dinar pula. Maka titah baginda, "Ayohai anak-ku Dato Sëri Pada Arifin dan 'To Puan Sëri Lela Mëngërna maka ini-lah hadiah aku dëngan raja-raja dan orang bësar-bësar ënam ribu dinar aku bëlانچا anak-ku, akan pula buat hidupan dahulu mëmbaiki rumah dan pagar mana-mana yang rosak kampong yang sëmak sa-pëninggal ayah-mu itu sèpërti bëlانچا anak-ku pada tiap-tiap bulan aku kurnia dua ribu dinar." Maka tëläh Kamala-al-arifin kèdua laki istëri sudah mënjunjong ampun kurnia gëlaran baginda itu, ia pun bangkit mënnyëmbah mënjunjong duli, dan mënnyëmbah lela bantut ka-pada Raja Muda dan Raja Bëndahara, dan bërsalaman dëngan Mëntëri dan Tëmënggong dan tuan kadzi ; maka tuan kadzi pun di-titahkan baginda mëmbacha doa sëlamat dan tolak bala mëndëru bunyi orang mëngamin-amin-kan. Maka tëläh sudah sëlësai dari-pada itu Dato Sëri Pada kèdua laki istëri pun bërmohon-lah balek ka-pada baginda, lalu pulang kèdua laki istëri. Sëlانچ antara bëbërapa lama-nya sampai-lah kèdua ka-rumah-nya, lalu makan minum kèdua laki istëri. Maka tiada bërapa lama-nya Puan Sëri Lela Mëngërna pun mënnyuroh mënjëmput ayah bondanya. Maka sëlانچ bëbërapa lama-nya Paman kèdua laki istëri pun sampai-lah, maka ia pun mëmëlok mënchium anak-nya kèdua itu, sërta sangat rindu dëndam-nya oleh karna tëramat sangat lama-nya ia sudah bërchërai. Maka dato Sëri Pada Arifin pun mënjamu mëntu-nya kèdua laki istëri bagaimana adat jamuan orang bësar-bësar juga. Këmudian sudah makan minum, lalu tidur bërsuka-sukaan.

Maka mashhur-lah khabar sa-gënap nègëri akan Arif bi-haksana dato Sëri Pada Arifin putëra angkat Sultan Shahariman

něgěri Askalan Rum, tambahan pula Sěri Lela Měngěrna těrlalu arif bijaksana-nya; tiada tolak banding sa-gěnap něgěri ka-pada waktu zaman itu, těrlalu adil murah ia mēměrentah něgěri těrlěbeh dari-pada baginda lagi usul pěreksa-nya timbangan yang kěadilan ka-atas rayat těntěra-nya, měnjadi aman dan sěntosa sa-isi něgěri itu sakalian.

Děmikian-lah konon ka-pada chěrita-nya.





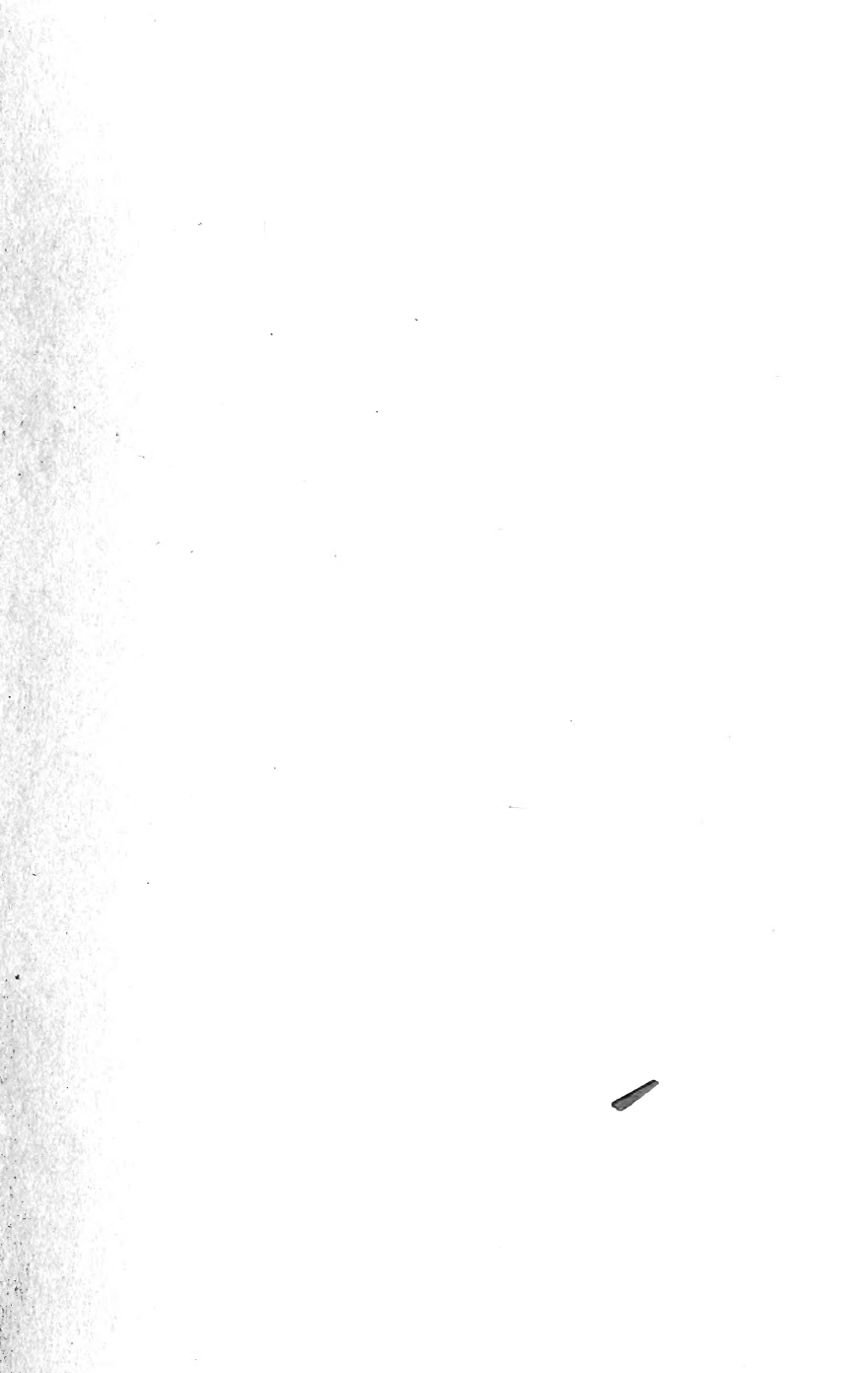


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